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CHRONICLE

Senate's Closing Program—Foreign Commerce Records — Dr. Wiley's Case — Suit Against Magazine Trust—New York Votes United States Income Tax—Japanese in the Northwest—Naval Base at Pearl Harbor—Disastrous Railway Wreck—Mexico—Canada—Great Britain—Ireland — France — Belgium — Germany — Austria-Hungary—Italy—Turkey 337-340

QUESTIONS OF THE DAY

A Royal Recluse: Princess Clotilde—Economic Conditions of the German Catholics—Frequent Communion in Our Schools—Thackeray's Centenary 341-347

CORRESPONDENCE

Italy and the Suffrage Question—Portuguese Politics—Madrid Congressists—Militant Young China 347-349

EDITORIAL

Germany's Insurance of Workmen—Religion and Reforms—Is He Another Washington?—Protestant Hymns Again—Christian Socialists in Austria—To Censor Billboards 350-352

LITERATURE

Lands of the Southern Cross—Saint Thomas Aquinas of the Order of Preachers—Saint Bonaventure, Minister General of the Franciscan Order—La Esclava del Santísimo, Venerable Madre Sacramento—The Practical Flower Garden—Jungle Trails and Jungle People—La Comunión y Diaria y la Primera Comunión según las Enseñanzas y Prescripciones de Pío X—Books Received 353-355

EDUCATION

Benefit of Catholic Institutions of Higher Learning and Advanced Training in Catholic Schools—Cost of Athletics—An Ill-Advised Ally for Simplified Spelling—Results of the New Education 355-356

MUSIC

Non-Catholic Interest in Catholic Music 356-357

ECONOMICS

Depreciation in the Price of British Consols 357

PULPIT, PRESS AND PLATFORM

Pontifical Letter to the Cardinal Legate to the Madrid Eucharistic Congress 358

SCIENCE

What the Earth Consists of—Acid Soils More or Less Sterile—Sulphur as a Fertilizer—Color of Clothing and Heat Rays 358-359

ECCLESIASTICAL ITEMS

Madrid's Eucharistic Congress—Convention of Pennsylvania's German Catholic Societies—Call for National Convention American Federation of Catholic Societies—Retreats for Laymen—St. Margaret's Hospital, Boston—Bishop Joseph Patrick Lynch—The Church in Korea 359-360

PERSONAL

Bishop O'Dwyer of Limerick—Prelates Encourage Catholic Colonization 360

OBITUARY

Marquis Charles J. de Bouthillier-Chauvigny 360

CHRONICLE

Senate's Closing Program.—The end of the present special session of Congress has come definitely into sight through the action of the Senate in fixing a time for voting on the five most important measures pending in that body. The vote on the reciprocity bill will be taken on Saturday, July 22; on the wool bill, passed by the House, on Thursday, July 27; on the Farmers' Free List, on Tuesday, August 1; on the reapportionment bill, on Thursday, August 3, and on the House joint resolution providing for the approval of the constitutions of New Mexico and Arizona, on Monday, August 7. With these measures disposed of adjournment may be expected shortly thereafter. President Taft, when informed of the Senate's program, expressed his gratification, particularly over the precedence given to the reciprocity bill.

Foreign Commerce Records.—Figures made public on July 15 by the Bureau of Statistics for the fiscal year which ended on June 30 show that the business transacted by the United States amounted to more than \$3,500,000,000. This exceeds the record year of 1907 by more than \$263,000,000. The country's exports for the first time exceeded \$2,000,000,000, while the imports were second only to last year's. The year ended with a trade balance of more than \$520,000,000 in favor of Americans. This is \$332,000,000 more than last year's business, but was exceeded in the record year of 1908 and the years 1901, 1900 and 1899. Fifty per cent. of the imports entered free of duty, being a greater amount than at any time in history, except in 1892-'93-'94, when sugar was

imported free under the McKinley tariff law. The total value of merchandise entering free, however, was larger than in any year heretofore.

Dr. Wiley's Case.—Dr. Harvey W. Wiley, pure food expert and Chief of the Bureau of Chemistry of the Department of Agriculture, and one of the most widely-known officials in the government service, has been condemned by a committee on personnel of the Department of Agriculture, with a recommendation to President Taft that he "be permitted to resign." Attorney-General Wickesham in submitting the case to the President recommends approval of the committee's action. The charge against Dr. Wiley is that he allowed two of his subordinates to fix a higher rate of compensation for the services of an expert pharmacologist than is warranted by law. The amount involved is only \$1,600, the expert's salary for one year. Dr. Wiley was so successful in his crusade against impure foods and fraudulent labelling that many look with suspicion on the request for his resignation, and in view of the army of enemies he has made are convinced that a technical violation is not the full and complete reason for the stand taken against him. The President has the matter under advisement, but it is unlikely that he will take any action.

Suit Against Magazine Trust.—The Government, through District-Attorney Wise, has brought a civil anti-trust suit against the Periodical Clearing House, charging unlawful combination and conspiracy to restrain interstate trade and foreign commerce in magazines and other periodicals. The Government's suit is the result of a

six months' investigation. It has been represented to the Department of Justice that the defendant association practically controls distribution of magazines and other periodicals, and that dealers who have not charged the prices prescribed by the Clearing House have been discriminated against. Mr. Houston, President of the Clearing House, declares that the association has "never sought to increase prices, but has pursued the directly opposite policy of trying to avoid reductions from the regular subscription price to the point of demoralization."

New York Votes United States Income Tax.—Following the action of the State Senate, the New York Assembly passed the proposed income tax amendment by a vote of 91 to 42. This brings up the number of ratifying states to thirty-one, within four of the number of assents necessary. Fifteen states have either defeated the amendment in one or both houses, or have adjourned without taking action, or having indorsed the measure in one branch, have adjourned with the other branch unrecorded in the matter. This accounts for all forty-six states to date. Eliminating Arkansas, whose Governor has raised a nice constitutional question by vetoing the indorsement of the amendment by both branches of the State's Legislature, only thirty votes in favor of the amendment remain. Further progress must await the convening of new legislatures.

Japanese in the Northwest.—The Japanese have secured possession of more than eighty-thousand acres of the richest land in the White River Valley, lying between Seattle and Tacoma, in the State of Washington. They have subdivided the land into five and ten acre ranches, and grow on it vegetables and fruit for the markets. The result has been to drive out the few white farmers who were there, and to make this great tract practically Japanese territory, where a white face is not seen nor the English language spoken.

Naval Base at Pearl Harbor.—The great drydock at Pearl Harbor, Hawaii, is nearing completion. It will be 831 feet long, 110 feet wide and 34 feet deep, and capable of accommodating any battleship now building or likely to be built in the near future. The total cost of the naval base at Pearl Harbor will approximate \$11,000,000, the greater part of which will be expended on the repair shops. Provision is also being made for marine barracks, a naval hospital and a coaling plant.

Disastrous Railway Wreck.—The Federal Express, one of the New Haven Railroad's fastest trains, jumped the tracks and tumbled down a twenty-foot embankment at Bridgeport, Conn. Fourteen persons, including the engineer, were killed in the wreck and forty-eight passengers more or less seriously injured. The train was running at sixty miles an hour over a "cross-

over switch," where the rules call for a speed of not more than fifteen miles an hour.

Mexico.—President de la Barra has paid short official visits to Veracruz and to his native city Querétaro. While on the way to the latter place, he and his suite heard Mass on Sunday in the town of San Juan del Rio. During the administration of former President Diaz, the only time that he appeared officially at Mass was at a requiem celebrated for Señor Pedro Montt, the deceased President of Chile.—Francisco I. Madero has retired to a country house, leaving the management of political affairs in the hands of a committee of five.—Forces hostile to the present régime are still under arms in six different states, including San Luis Potosí on the north and Chiapas in the extreme south. Several encounters have taken place, especially in Puebla, where there was a pitched battle, with considerable loss of life. The situation is further complicated by many strikes in all branches of industry. The state of mind of many of the lower class is typified by the action of a woman in Oaxaca, who went to a dentist and directed him to treat her teeth for nothing. She gave as a reason for her demand that, as the revolution had been undertaken for "freedom" and had been successful, everything, including dentistry, ought to be "free."—The government is face to face with a serious difficulty in rewarding and pensioning the revolutionary army, for many patriots took up arms and assumed military titles, including that of general, only after the Diaz administration had begun peace negotiations with the Maderists.

Canada.—Sir Frederick Borden, Minister of Militia, has been appointed High Commissioner in England, to succeed Lord Strathcona.—A general election in the autumn on the Reciprocity Agreement seems to be certain.—Great forest fires in the Porcupine District of Northern Ontario have destroyed much property and, it is believed, hundreds of lives.—The infant mortality in Montreal during the protracted hot weather has been very great.—The number of hands required for the harvest in the prairie provinces is so large that men are being sent, for the first time, from the Pacific Coast.—Commander Stewart of the Rainbow, the Canadian cruiser in the Pacific, has resigned. Opponents of the Government naval policy say he is dissatisfied with the conditions of his ship. There have been reports of discontent in its crew. The authorities in Ottawa say that he is leaving because his wife does not like living in Esquimalt.

Great Britain.—The Liberals retain the seat of West Ham and the Unionists that of Hull, both vacant by the unseating of members under the Corrupt Practices Act. The Protestant Alliance used against Baron de Forest, the successful candidate at West Ham, the fact that he is a Catholic. His majority, nevertheless, was greater

than that of the general election. Colonel Mark Sykes, who is also a Catholic, won at Hull with an increased majority. The Liberals also retain the Tradeston Division of Glasgow. The poll was small.—Lloyds quotes 25 per cent. to insure against a general election before the end of the year and business is being done, and a large insurance was taken out while the rate was only 20 per cent.—Newton, the attorney reported by the Bar Association, has been let off rather lightly with one year's suspension and payment of costs. In answering the court's decision the Judge spoke very severely of the part played by the newspapers. One of these was *John Bull*, the editor of which almost lives in the courts. He has just been condemned in damages of £50,000 for inveigling an old gentleman into bubble companies.—The Crystal Palace, Sydenham, is to be sold by auction to satisfy mortgages. It is the old Great Exhibition building of 1851, and a movement is on foot to acquire it as a national memorial.—Sir Eldon Gorst, late British Agent in Egypt, is dead. He succeeded Lord Cromer, and the decline in British authority in Egypt is attributed to him. Lord Kitchener has been appointed to succeed him and to restore the lost prestige.

Ireland.—The King and Queen visited Maynooth College, July 9, and were received by Cardinal Logue, Archbishop Walsh and other prelates. His Majesty's reply to the President's welcome was cordial and appropriate. Recalling King Edward's friendship for Ireland, he said: "It is my desire to follow in my father's footsteps, and to do everything that lies in my power to promote the happiness and general well-being of the Irish people." In his final message of acknowledgement of the hearty reception he had received in Ireland he wished "increased prosperity for your ancient capital and contentment and happiness for our Irish people," and promised to return at an early date. This is construed by some as an allusion to the inauguration of a Parliament in Dublin, especially as the Colonial Premiers, then visiting Dublin, had been talking freely of Home Rule. At a dinner given them by University College, Sir J. Molteno, of South Africa, attributed his country's prosperity to the free institutions which Ireland's sympathy had helped to win, and he trusted Ireland would be soon possessed of similar institutions. Mr. Oliver, alluding to Ireland's fitness for self-government, said that Irishmen in all parts of the Dominions had become Governors, Premiers, Judges, and attained high position in every department of public life. Mr. Warburton, of Canada, expected that Ireland, when mistress of her own educational system, would send forth learning to the world as of old; and Mr. Botha hoped to see scholars flocking to her again and, from within and without the Empire, completing their education in Ireland. Lord Aberdeen said the Cinderella of the Empire was increasingly assuming the desirable garments which, in the fable, she eventually acquired.—The main amendment of the Lords to the

Parliament Bill excluded Home Rule from its scope, but the tone of the debate showed that the Opposition had slight confidence of success. Lord Londonderry, one of the leaders in the Upper House, warned a great meeting of Belfast Orangemen, July 12, that "Home Rule was not to be defeated without the support of the people of Great Britain, and they would lose that support if they indulged in riot and bloodshed. They must oppose Home Rule only by legitimate means, obey the law and exercise self-restraint." Last year the talk was of "100,000 rifles" and revolt.—At the opening of the Summer Assizes in Leitrim, the judge was presented with white gloves, as there was no criminal business. Of the other assizes held thus far, there was only one case in Longford, and two each in Clare, Wexford and Louth. None was of a serious character.—By a friendly arrangement, Mr. T. M. Healy, Mr. Muldoon and Captain Donelan have been elected unopposed for North-East Cork, East Cork and Wicklow, respectively.

France.—In spite of the crushing majority in favor of Proportional Representation, the Cabinet itself, according to *La Croix*, is thus divided. For it: Caillaux, Delcassé, de Selves, Cruppi, Lebrun, Chaumet, Steeg and Messimy. Against it: Augagneur, Couyba, René Renault, Dujardin-Beaumetz and Malvy. It is not yet determined how the problem of proportion is to be solved.—Outsiders have long been under the impression that there were no religious institutions left in France to be suppressed. On the contrary, during the short and inglorious reign of Monis he suppressed 499. Thus since July 7, 1904, 4,919 institutions have passed out of existence.—The cable of July 13 announced considerable excitement about the landing at Larache of 500 additional Spanish troops and six guns. The actions of the French and Spanish officers threaten serious trouble. French reinforcements are also arriving.—Parliament has adjourned and the Ministry of Caillaux is secure until October. Until then it will be occupied in settling the Morocco difficulty.—It took eight months to arrange the budget, which should have been disposed of at the end of last year. When it was at last taken up it was hurried through with alarming expedition.—On July 15 there was a celebration at St. Dié to commemorate the naming of America, which it is said was first made in that town. A tablet was erected on the house where the Vosgian Gymnasium, composed of Waldsemüller, Ringman, the Luds, and Basin met on April 25, 1507, and printed the name "America" on the *Cosmographiae Introductio*. Portraits of the great geographers were given to the American Ambassador Bacon, who promised that they would be presented to New York. The only Americans present were the Ambassador and his secretary.

Belgium.—Van der Velde, the Socialist leader, has announced as his program (1) State control of all education. (2) Legislative reform for workingmen. (3)

Universal suffrage. The *Bien Public* declares that there is nothing to be feared in this declaration of war, because (1) Belgium will fight for educational freedom; (2) The Liberals are not in favor of Labor Reforms; (3) There will be a sufficient number of Catholics to offset by the one man one vote program all losses following on the rescinding of plural voting. The Liberals themselves have a large contingent of plural voters.

Germany.—Ambassador Hill's letter of recall had not arrived in Berlin up to the time of his departure for Switzerland, but he was advised that the document was on the way, and he has arranged to revisit Germany to present his letter to the Emperor. The date will depend on the pleasure of His Majesty—probably Dr. Hill will have his farewell audience at the end of July, after the Emperor's cruise to the North Cape.—Four hundred middies from Annapolis, making a training cruise in the ships Iowa, Massachusetts and Indiana, were warmly welcomed during their stay at Kiel. An interesting feature of their visit was the journey to the capital for a three days' sojourn. The appearance of the young men made a lively impression upon Berliners.—The Emperor has decided that the statue of General von Steuben, the German hero of the American revolution which the United States Congress presented to Germany, shall be erected in Potsdam, in the garden of the local military governor. It has been found necessary to reconstruct the garden and to remove a handsome marble fountain in order to give the von Steuben memorial a place befitting its monumental character.—Reports emanating from Paris that the United States authorities, through diplomatic channels, had represented their displeasure over the quasi-intervention of Germany in the Morocco troubles, alleging that American interests in Panama would be endangered were Germany to secure a naval base in South Morocco, were promptly denied in Berlin.—The Prussian Government made known to the committee of the Landtag now engaged in the second consideration of the study program for the compulsory secondary schools, its purpose to drop the law establishing these schools in case the matter of an obligatory course of religious instruction was insisted upon. The section of the bill favoring the course in these new schools had passed in the first discussion. The action of the Government led the Conservatives, who had hitherto stood with the Centrists in defense of religious instruction, to change their votes, and the course will not be obligatory. Good Christians, non-Catholics and Catholics alike, are aroused over the triumph of the Liberals. With their recent success in forcing the passage of the act favoring cremation, this victory marks a decided advance towards the goal of their anti-Christian aspirations.

Austria-Hungary.—An agreeable surprise came to the people with the announcement that Emperor Francis Joseph will preside over the great army maneuvers now

being planned for September and in which 90,000 troops of the different branches of the service will take part. Latest reports from specialists in attendance on His Majesty represent him as having fully recovered his strength, and the venerable monarch has caused to be clearly made evident his intention to attend fully to the duties that belong to him.—The new parliament, which began its sessions July 17, will speedily be called upon to act in a matter likely to create a sensation. The Socialists proclaim their purpose to impeach Baron von Bienerth, the late Premier, and his associates in the cabinet recently resigned, because of his actions following the summary dissolution of the last parliament by imperial order. It will be remembered that von Bienerth, appealing to the famous paragraph 14 of the constitution, which provides for needed administration in time of distress, took all necessary steps to govern the country without parliamentary sanction. His right to have done so is denied by the Socialists.—The Catholics of Hungary have not for years enjoyed the equitable treatment in religious legislation to which their prominence in the kingdom fairly entitles them. Despite their numbers, they have somehow been shoved far into the background when matters affecting Church and school came to the fore in parliament. They mean not to allow the unfairness to continue. Petitions are being actively prepared to present their just claims to the legislative body. A fair sample of the sentiment now strongly ruling among Catholics is that appearing in a speech made lately by Bishop Glattfelder at a reception of the Catholic Club of Temesvar. "We Catholics," said he, "demand to be considered a very important element in the life of the Hungarian people; the very right of numbers forbids that men attempt to push us aside and ignore our claims. We have no other purpose in view, however, in our present activity than the welfare of our people in a spiritual and moral sense. To this end we claim as a right that our people be considered in every relation that arises; we desire to quarrel with no one's just claims, and we propose to interfere with no one's rights, but we proclaim our fixed purpose to use every honorable and lawful means to conserve Christian and Catholic principle and influence in the kingdom."

Italy.—Giolitti's Electoral Reform Bill adds three and a half million voters to the register, bringing up the total to 7,701,000, or 82 per cent. of the male population over twenty-one years of age. This doubling the number of voters is due to the admission of illiterates over the age of thirty. Calculations as to the result of this increase upon the different parties are contradictory.

Turkey.—A state of anarchy prevails in the Muntifek district of Mesopotamia, where intermittent fighting among the tribes has been going on for six weeks. Four battalions are to be sent by the Sultan to Bagdad to quell the disorder.

QUESTIONS OF THE DAY

A Royal Recluse: Princess Clotilde

Just at the time when, in consequence of the weakness and folly of the republican government, certain French Monarchs are looking to Prince Victor Napoleon Bonaparte as the possible savior of their country, the Prince, whose marriage to Princess Clementina of Belgium recently brought him before the public, was watching by the deathbed of his mother, Princess Clotilde of Savoy, who breathed her last on June 25. The story of this royal lady is a pathetic one and, apart from the interest that is attached to her as the mother of the imperial candidate to the French throne, her personal character was one of rare beauty.

She was the daughter of Victor Emmanuel II, first King of Italy, and of Adelaide, Archduchess of Austria, and was born at Turin on March 2, 1843. Her mother died in 1855, leaving five young children, of whom Clotilde was the eldest, the others being Humbert, the future King of Italy; Amadeo, Duke of Aosta; Maria Pia, the queen dowager of Portugal, and a son who died in childhood. The Queen of Sardinia (Victor Emmanuel had not at that time laid violent hands on the independent states of Italy) was an exemplary wife and mother, and her orphan daughters were carefully educated by the attendants whom she had placed about them.

Never was a princess more ruthlessly sacrificed to political interests than the eldest princess of Savoy. When a mere child of sixteen, Clotilde was chosen to cement the alliance between France and Sardinia, and was promised in marriage to Prince Napoleon Jerome, nephew of Napoleon I and first cousin of Napoleon III, the reigning sovereign. Princess Clotilde was connected with the Bourbons, her very name was French and was given to her in memory of the French Princess Marie Clotilde, sister of Louis XVI, who married a King of Sardinia; but, allied as she was by close ties of blood to the Bourbons, she had nothing in common with the Bonapartes who occupied their place, and a more ill-assorted couple never existed than the middle-aged, violent, cynical and free-thinking Prince Napoleon and the daughter of the most ancient royal house in Europe, whose traditions and surroundings were strictly conservative and religious. Their marriage took place at Turin on January 30, 1859. The bride was sixteen and the bridegroom thirty-seven. He had a handsome presence and was intelligent and well informed, but neither his private life nor his freely expressed opinions on public matters made him estimable or lovable. His attitude with regard to his cousin, the Emperor, was one of constant opposition, and it was reported that his anti-religious views led him to take part in the banquets organized by a group of free thinkers on Good Friday. Under the Second Empire the French Government was officially

Catholic, and Prince Napoleon's hostile and aggressive attitude was pronounced ill-bred, if not worse. Throughout France he was distinctly unpopular.

The young bride, married to this unsympathetic nephew of the great Napoleon, probably had few illusions as to the sum of happiness that awaited her in her new home. There are still some old men living who remember her when she took possession of the Palais Royal, Prince Napoleon's Paris house: a slight, pale girl, with fluffy, fair hair and bright eyes, not pretty, but singularly attractive. Her high breeding stood her in good stead in the somewhat *parvenu* atmosphere of the Court of the Tuileries; she had a royal dignity all her own, and her simplicity of heart was combined with much quiet firmness. From the first she ordered her life according to the principles in which she had been educated. An early riser, even at the Palais Royal, she gave much time to prayer and to works of mercy; but her piety, says M. Emile Ollivier, a former minister of Napoleon III, "never made her tiresome or intolerant. She believed that the most useful sermon was the practice of the virtues that are taught by faith." Her husband, although so widely apart from her, acknowledged her goodness. "Clotilde is a saint," he sometimes said; "if there were many like her, I believe that I myself should end by becoming devout."

When the disastrous war of 1870 brought terror and shame upon France, the Princess was in Paris. During that fatal month of August every day came the news of a fresh defeat, and the revolution that was to break out on the 4th of September was already distinctly perceptible; the infuriated and terrified people made the imperial government responsible for the reverses that so keenly wounded their patriotic pride.

Princess Clotilde was alone at the Palais Royal; her husband was with the army, her three children she sent to Switzerland, where Prince Napoleon had an estate; but she steadily refused to leave Paris while the Empress Eugénie remained at the Tuileries. There was not much personal sympathy between the two; it was Princess Clotilde's feeling of loyalty that chained her to the post of danger as long as there was a semblance of imperial government in Paris.

In vain her husband wrote imperious messages bidding her join her children at Prangins; in vain her father sent the Marquis Spinola to Paris to escort her; the Princess, so yielding in everyday life, was unbending in her decision to remain at the palace as long as the lonely woman at the Tuileries was the nominal ruler of France; she had shared the splendors of the Empire, and it went against her noble spirit to desert the Empress.

The letter that this young woman, a stranger in a strange land, wrote her father on August 25, 1870, has been quoted by the French papers. It is a right royal letter, worthy of the daughter of kings:

"I am a French woman," she says. "I cannot desert my country. When I married, although so young,

I knew what I was doing, and if I did it, it was because I wished to do so. The interests of my husband, of my children and of my country require that I should remain here. The honor of my name, your honor, my dear father, and that of my country also demand it. Nothing will make me fail in what I believe to be my duty. I do not care for the world or for wealth; I never have cared; but I hold to fulfilling my duty to the end. . . . You know that the house of Savoy and fear have never gone together, and you would not wish that they should meet in my person."

At last, when the Empress was driven from her palace by the mob, the Princess considered that she was free to follow, but how different was the departure of the two women!

The brilliant and beautiful sovereign, closely disguised, was only able to leave Paris owing to the assistance of her American dentist, Dr. Evans; her young cousin made her exit as a princess. In an open carriage, accompanied by her lady in waiting, she drove to the railway station in broad daylight. The excited people, awed by her courage and dignity, saluted her as she passed out of their sight, a truly royal and saintly figure.

Princess Clotilde lived for some years at Prangins, near Geneva, where she devoted herself to the education of her three children; then, when her husband was allowed to return to France, the difficulties of her married life were such that by mutual consent she retired to the Castle of Moncalieri, near Turin, with her young daughter. Here, in the home of her childhood, she spent nearly forty years. They were years of peace, largely marked by sorrow. Four times only did she emerge from her retreat, once in January, 1878, when she heard that her father lay dangerously ill in Rome. She had suffered cruelly from the spoliation of the Holy See by the house of Savoy, and the remembrance of her father's part in the matter prompted her to fly to his bedside. On the way she heard that he was dead, and she sadly returned to Moncalieri. In 1891 she again started for Rome, this time to visit her husband, who lay dying at the Hotel de Russie. Those who saw the Princess during those solemn days can never forget her sweetness, earnestness and gentle patience. What passed between her and Prince Napoleon none can tell, but Cardinal Mermillod, a frequent visitor to the sick room, professed himself satisfied, after two private interviews, that the dying man was fully conscious. The Princess, whose married life, it is well known, had been a *via crucis*, remained near him to the end, praying incessantly for the soul that probably owes its salvation to her intercession. Again, in 1903 and in 1904, she left Moncalieri to visit her sister-in-law, Princess Mathilde Bonaparte, whose deathbed she attended.

Her life, as it neared the end, became more and more that of a recluse. Her sons lived their own lives in Brussels and in Russia; her daughter, having married a Prince of Savoy, was near to her, and their visits occasionally

brought an element of joy into the silent castle. Last autumn Prince Victor Napoleon's marriage to the Princess Clémentine of Belgium gladdened his mother's heart. It was celebrated at Moncalieri, and to those who attended the ceremony the most striking figure present was the slight, gray-haired lady, plainly dressed in black, whose eyes had the far-away look of those who are nearing the eternal shore. Even in the days of her youth Princess Clotilde's spirituality struck M. Emile Ollivier. It gave her, he says, a singular insight into all questions that touch on right and wrong; she possessed the gifts of the true mystics, "who judge human affairs with a clearness and rectitude born of detachment." Her chief link with the outer world during the long, silent years of old age was her love for the poor, to whom she gave royally, with a loving kindness that made her gifts more precious. Their grief was great when they heard of her death, and their prayers will follow her remains to the royal mausoleum of La Superga, near Turin, where the daughter of the Sardinian Kings sleeps with her ancestors.

ANGLO-FRENCH CATHOLIC.

Economic Conditions of the German Catholics

Numerically, the German Catholics are in the minority among their fellow-citizens, being twenty-three millions out of sixty-three, or 37 per cent. of the population. It is not generally known that as a class they are also less favored with temporal possessions. It may be of interest to see how *Der Aar*, a Catholic monthly, discusses both the causes and the extent of this economical inferiority. The article is written by Dr. Hans Rost, who is an authority on economical statistics.

The Peace of Westphalia in 1648 established a Germany which was almost equally divided into a Catholic and a non-Catholic section, with a preponderance of the former. The French wars at the end of the eighteenth century tore away for good the present Belgium, while Lorraine and other districts had already been lost many years before. Catholic Austria separated in 1866. But the number of Catholics was again increased when the Polish provinces of Prussia, Alsace and part of Lorraine were united with the new German Empire. These events brought the Catholics now under the sway of Emperor William II to their present number.

Heavy blows had fallen upon these Catholics in the beginning of the nineteenth century. Until then the bishops were still temporal rulers, and a large number of abbots and abbesses likewise enjoyed the privileges of sovereignty. The proverb, "*Unter dem Krummstab ist gut wohnen*" (good hap to live neath a prelate's crook), still testifies to the mild rule of these ecclesiastical monarchs. There was, besides, an endless number of other abbeys, convents, collegiate chapters and other Catholic institutions. In 1803 all these establishments, together with the ecclesiastical princedoms, were swept away. No charge of laxity was made the cloak of this wholesale

robbery. About the same time all the secular Catholic princes, with the exception of Bavaria, also lost their territories in favor of the Protestants. Jews and Protestants reaped an enormous harvest when the sacred vessels and other possessions of the convents and churches, together with the buildings and estates were sold, as, on the whole, the Catholics refrained from buying sacred property.

Other times now began for the Catholics. The Protestant owner came, with Protestant retainers and favorites; the Protestant sovereign placed officials of his own religion over his new Catholic subjects. Positions of any importance in the Catholic cities and regions, formerly filled by the children of the soil, now went to the Protestant stranger, who was often the first Protestant the place had ever seen. In consequence, the government contracts were preferably given to Protestants. The material loss of the Church, as such, was immense, something like three hundred million dollars; serious economical disadvantages for the individual Catholic naturally followed in its wake, but this policy of the new rulers did, perhaps, still more to impoverish the Catholic population, or, at least, to make material progress at equal steps with the Protestants impossible.

Up to 1803 Catholic Germany was well equipped with educational institutions. There were eighteen Catholic universities, liberally endowed, and a more than sufficient number of secondary schools, in very many of which instruction was given gratis. Many of the latter were now suppressed or their property was applied to non-Catholic institutions. All the Catholic universities disappeared. There were no longer the rich bishops and abbots, and the many priestly establishments, with their splendid patronage of arts and letters. The poorer student had lost his born protectors. The money was now turned to other uses or at best helped non-Catholic students.

To some extent natural conditions contributed not a little to make the material competition between the two denominations difficult for the Catholic side. Bavaria, for instance, before its rapid territorial increase in the period we speak of, was entirely Catholic, but, like most of the Catholic districts in Germany, it was chiefly an agricultural country. Now it acquired, together with other Catholic agricultural districts, also some populous Protestant cities. It is but natural that the latter could much more easily supply able officials for the administration of the kingdom than the Catholic farmers. But, even aside from this, the Catholics were not much better off under the Catholic King of Bavaria than under many Protestant rulers. Bavaria freely shared in the plunder of the Church. Under its prime minister, Mongelas, it enacted scenes of vandalism, by desecrating churches and scattering precious libraries, which vie with those recently witnessed in Portugal. Two Protestants were appointed to reorganize the educational system. There have nearly always been relatively more Protestants than Catholics among the higher and highest

Bavarian state functionaries; at times they had the majority in the cabinet.

In Protestant Prussia unfairness in official preference has ever been a cherished practice. Under Frederick the Great no Catholic could obtain a position with a salary higher than two hundred and fifty dollars. The restriction was later on dropped, but what this means we see from the following notice in the memoirs of the Bishop of Breslau, written about 1820: "In Prussia, as in Ireland, there prevails the most pernicious system of Protestant preponderance; only on paper are our Catholics treated on equal footing with the Protestants, but not in reality." The system has not been changed since. The Royal Ministries and their staffs, the governorships of the eight, now twelve, provinces, the district presidents, some forty in number, are with almost no exception Protestants, though here and there some lukewarm Catholic with a Protestant wife and children was admitted. Numerous mixed marriages, purposely brought about by sending Catholic civil and military officers into Protestant districts and vice versa, and only too frequently resulting in the loss of the Catholic party and children, also turned a stream of Catholic money and influence into the Protestant camp. This has now been going on for a whole century, and it would be hard to estimate the millions which, as salaries and pensions and under other titles, have passed to Protestants, not to speak of the moral support they were, in their high positions, able to give to their friends and the government money they secured for Protestant business firms.

This unfairness is not confined to Prussia. "An observation trip through the cabinets of other German rulers," Dr. Rost quotes from the *Archiv für Katholisches Kirchenrecht*, "would prove very instructive. There is everywhere the same endeavor, the same systematic tendency to keep the Catholics out of all the influential positions." Nor did later years bring any change. "Never was this system so relentlessly carried out as during the first decade of the twentieth century; never were the Catholics so completely excluded." The solitary fact that the Catholic Baron Schorlemer, after being governor of the Rhine province was made Minister for agriculture, cannot change the situation.

No wonder that under these circumstances the German Catholics are not so rich as they ought to be. In Prussia they pay only one-seventh of the income taxes, though they are one-third of the population. However, they themselves are far from throwing the whole blame on the calamities they have suffered and the discrimination which is practised against them. For about a quarter of a century they have been examining their conscience, whether this financial inferiority is not perhaps partly their own fault, and they are both honest and ambitious enough to own that if they made better use of all their opportunities their condition would at least be considerably improved, though, of course, it could never be like that of the favored Protestants.

On June 12, 1907, a census was taken in the German empire of the avocations, trades, etc., of its inhabitants. It shows that the Catholics far outstrip the Protestants in agriculture, forestry and mining, but only in the socially lower ranks of workers, not among the higher managers, directors and owners. As the whole seacoast and most of the great rivers and lakes are in Protestant districts, the Catholics have small chance in the fishing business. In the building industry they fairly hold their own. But in nearly all other branches they are now represented in proportion to their standing in the population. In the chemical industry, among the manufacturers of instruments, the engravers, sculptors and other artists, the number of Catholics is very much below their normal percentage. A very honorable exception is the sacred ministry. Germany has 22,822 Protestant ministers and church officials, but 22,854 Catholic priests. This, indeed, shows a great amount of sound religious idealism—though there is still a crying need for more laborers in the Lord's vineyard.

All this is in keeping with a self-accusation which the Catholic press, especially the *Kölnische Volkszeitung*, has never ceased to voice, namely, that higher commercial and technical education is not sufficiently valued by the Catholics. Their sons crowd the humanistic *Gymnasien* fairly well, but they keep away from the *Realschulen*. This is partly so because the desire to see their children priests is for many Catholics the principal motive in giving them a higher education, and graduation from the commercial and technical schools, of course, does not admit to the study of theology. The generally greater poverty of the Catholics and the remoteness of many from educational opportunities is another reason. Yet competent judges hold, with the great Protestant educator, Paulsen, that "Catholics are less vividly convinced than Protestants of the importance of science as a factor in social and business life." A change for the better, however, is perceptible. The Albertus Magnus Society, founded expressly for the support of non-theological students, disburses thousands of marks every year. As far as the inferiority of the Catholics is caused by a greater contentment with their lot in this valley of tears or by their more careful choice of the means of acquisition—so far it will not cease except together with Catholicism.

Dr. Rost has treated the economical condition of the German Catholics in a book, entitled "Die Katholiken im Kultur- und Wirtschaftsleben," a second edition of which is soon to appear.

FRANCIS S. BETTEN, S.J.

Frequent Communion in Our Schools

At a time when so much is everywhere being accomplished for the physical and mental development of children, and when those without the pale of the Church are searching so eagerly, and yet so vainly, for the solution of that most vexed of all problems, the moral edu-

cation of the young, it would be a strange oversight on our part to neglect the consideration of the one supreme and divine factor in the development of child-character, the Holy Eucharist.

With every day we realize more perfectly that in this age of materialistic thought and socialistic revolution the true efficiency of our schools and colleges, all else considered, must be gauged by the frequency with which the Holy Eucharist is there received, by the ardor with which Eucharistic practices inflame the youthful minds and hearts, by the eagerness and joy with which the Eucharistic life is throbbing within their walls. To the Catholic-minded and intelligent student of the social questions of our day it becomes ever more evident that there is no more powerful remedy intended by Almighty God to cure the evils of our age than the Holy Eucharist. But it is in the school and in the class-room that the frequent and daily reception of the Sacrament must be taught, and it is through the children that the parents themselves—who often are moved but slowly by the most earnest instructions of their pastors—must finally be brought to the acceptance of the decree of the Church. Already we can behold the truth of this in countless parishes where Communion on the workdays of the week was seldom, if ever, seen before, but where now the mothers often follow the little ones to the Holy Table, and where even the fathers come in great numbers to the reception of the Sacrament. The beautiful prophecy of the Scriptures has found, as it were, a new fulfillment: "A little child shall lead them."

That the decree on frequent and daily Communion, "Sacra Tridentina Synodus," applies to educational institutions in no ordinary way, but in a most especial manner, is clearly stated by the Holy Father. Article VII thus reads: "Frequent and daily Communion is to be promoted . . . especially . . . in all Christian establishments, of whatever kind, for the training of the young." Here, then, is the charter for our work. Here is the prospectus divinely inspired, whose wisdom it would be folly to doubt and rashness to neglect.

We all understand, moreover, how universal the application of this decree is: that it refers to all the classes of every school, and that not even the lowest grades are to be excepted. This is plain from many documents. One familiar instance will suffice. Article VI of the late legislation concerning the First Communion of children thus reads: "Those who have charge of children must take the utmost care that after their First Communion the said children should approach the Holy Table very often, and if possible, even daily, as Jesus Christ and our Holy Mother Church desire it, and that they should go with such devotion as their age allows." This age is defined in the decree as about the seventh year, somewhat earlier or somewhat later. As soon, namely, as the child is capable of committing a mortal sin it has a right and a need of receiving Holy Communion and of repeating this act, if possible, even daily. Such is the teaching of the

Holy Father, which no sophistry and no "explanation" can make void.

If at the present time it were possible for us to entertain any regret, it could only be that, unlike the fortunate little ones in our charge, we were not born to participate from earliest childhood in all this wondrous lavishness of God's greatest gift. But for us there has been reserved a joy peculiarly our own, and that is to extend this blessing to thousands of souls, to give to the Heart of our Master not merely the daily embrace of our own love, but to procure for Him the unnumbered Holy Communions of those beneath our charge and influence; to be, in a word, the first apostles in the great renewal of the world. The promise made by our Divine Saviour to that Good Shepherd nun, by whose instrumentality the world was consecrated to the Sacred Heart under Leo XIII, we may regard as made to us as well: that for every time she procured, even indirectly, His entrance into a heart, He would grant to her an increase of eternal glory.

Frequent and daily Communion alone can secure for us the happy result that from year's end to year's end the state of grace shall remain inviolate in the souls of our little ones; for this is the first effect of the Holy Eucharist: to preserve the life of grace, and in particular to protect the young from that sin of impurity which ever threatens them. Nothing but the Holy Eucharist can most effectually quench that fire within their veins and give to their hearts the strength to resist temptation—nothing but the wine that burgeons forth virgins. Think what it means to prevent one mortal sin, and then think what it means to prevent thousands, to prevent, it may be, tens of thousands, by our efforts. We are not speaking in figures, we are not dealing in exaggerations, but stating a plain, calm truth, magnificent though it is, of which every priest has experience. From all the world arises one voice of jubilation and wonder at the effects already produced by this most Blessed Sacrament, wherever the mandates of the Holy Father have been observed unquestioningly in any school—and, God be thanked! many are the instances we might mention where frequent and even daily Communion are the order of the day. As early as March, 12, 1909, Cardinal Mercier could write: "Already in Belgium an experience of two years, in the case of many parishes and most educational establishments, has proved that frequent Communion produces fruits of piety and morality which far exceed the expectations of the most sanguine directors of souls."

We are not stating the fact too strongly when we say that frequent and, if possible, daily Communion will supply in its fullest perfection the very primary condition for the attainment of the highest physical, mental and moral culture obtainable through education. By keeping pure and inviolate the lives of our students, Holy Communion preserves in them throughout their most trying years that joy of spirit and soundness of body which are God's dowry to a chaste generation. By

giving right direction to their thoughts and supernatural motives to their will it prepares them with the best equipment for true intellectual development, such as we often find wanting in men of the most brilliant parts. And, finally, by continuing unbroken in their souls the reign of sanctifying grace, it fills them with the divine life of Christ, into whose likeness they are daily more perfectly transformed, Who is the Brightness of Eternal Light, the unspotted Mirror of God's Majesty, and the Image of His Goodness.

What Catholic educator is not quickened to activity and sacrifice at the thought of these vast possibilities? Little, indeed, would he seem to have caught of the pentecostal fire who could not be moved by such considerations, who would not give to this greatest and most providential work of our time all the encouragement and personal support that God enables him to devote.

JOSEPH HUSSLEIN, S.J.

Thackeray's Centenary

Centenaries have their use. The observance of the centenary of a man of letters is his patent of peerage amongst those who have made a sufficiently enduring name. Many of Thackeray's contemporaries, enjoying a greater momentary favor than he, have not attained to the honor of the centenary. He, born a hundred years ago, on the eighteenth of this month, dying nearly fifty years ago in the prime of life, has reached it.

He had his weaknesses. The greatest was to set himself up as a *censor morum*, a rebuker of shams and of snobs. The purse-proud merchant, the professional man living beyond his means, the commercial traveler who would pass as a gentleman, the spendthrift man of fashion and his kinsman, the blackleg, the poor noble in the hands of the Jews, the worldly prelate of the Establishment, the Irish aristocrat—as if the suggestion of good Irish blood were an exquisite absurdity—are over and over again the objects of his satire. But the satire is of the cheapest kind. Call a man De Mogyns, Grig, Rag, Sniffle, the Right Honorable the Earl of Bareacres and Viscount Southdown, the Earl of Dorking and Viscount Rooster of Chanticlere Castle, the Lord Bishop of Bullocksmithy, Malony of Ballymalony, or somebody else of Ballybunnion or Booterstown, and the work is half done. Give a dog a bad name, and the subsequent hanging is easy. Call a little German duchy Pumpernickel or Pottausend-Donnerwetter, or a French noble Duc de la Jabotière, and the giggling public knows that the time to laugh has come.

There were those who declared Thackeray to have been himself a great snob. The question does not concern us. Thackeray, the censor of snobs, has been dead much more than half a century. He passed away with the publication of "Vanity Fair" fourteen years before the dawning Christmas Eve, 1862, saw the novelist struggling with sudden death. We are celebrating the centenary of this

Thackeray, with his fame resting secure on four great works: "Vanity Fair," "The Newcomes," "Henry Esmond," "The Virginians." With the first and second of these some bracket "Pendennis."

As for "Catherine," "Barry Lyndon" and books of their class, they interest us only as prolusions to greater things. His last novel, "The Adventures of Philip," is but an echo of "Pendennis" and "The Newcomes," while its predecessor, "Lovel the Widower," is an unworthy return to his earlier method. His earliest work is so little known that not long since a storyteller could reproduce in no less a magazine than *Blackwood's*, undetected, apparently, by editors or readers, the extravagant plot of "Lords and Liveries," his parody of Mrs. Gore, a popular novelist, now forgotten.

The four great novels divide themselves into pairs: "Henry Esmond" and "The Virginians," dealing with the dead eighteenth century, and "Vanity Fair" and "The Newcomes" with that in which the author lived. Hence, an enormous advantage for these. Though, judged by the mechanical rules of art, "Esmond" is reckoned the most perfect work, neither in it nor in its companion have we the real people of the other two, but, rather, consummate actors presenting the teacup times of patch and skirt and hood. This may be merely an idea springing from our own limitations: we think, though, that it is the truth, that the author who could introduce to us the living found it beyond even his power to raise the dead.

Some complain of a recurrence of types in Thackeray. Lady Kew, they say, and Miss Crawley are virtually the same; Blanche Amory is compounded of Becky Sharp and the Duchesse d'Ivry, and so on. Yet, after all, is not human nature reducible to a very few types? Just as we divide mankind into the Caucasian, the Mongolian, the Semitic and one or two other races, the sanguine, the lymphatic, the bilious and the melancholic temperaments, so we can reduce to a few social types all the men and women with whom we live. But below the type come the species, with their specific differences, and below the lowest species the individuals with their individuating notes. Miss Crawley and Lady Kew belong to the class of worldly women; but unless one be very obtuse he must be able to distinguish in them specific differences and individuating notes, which make them as truly personalities as any two living worldly women. Such general resemblances, which in our own little circles we are always noting, instead of destroying verisimilitude, increase it. Moreover, Thackeray had sometimes good reasons for them. He was a moralist, not so much when moralizing as when leaving the reader to learn for himself the lessons always present in his mind. There is a strong likeness between Beatrix Esmond and Ethel Newcome. Beatrix, as the Baroness Bernstein, fell almost as low as the Duchesse d'Ivry and Becky Sharp, because she would not fight against her evil nature. Ethel had the grace to see her danger and overcome it, else she had been another Lady Kew.

Thackeray's good people vex us. So do the good people round about us. Colonel Newcome did foolishly in inviting Sir Bryan, Barnes and Sir Thomas de Boots to meet the first mate and the doctor. He had no right to seek Ethel for Clive, and Clive was utterly wrong in pursuing her while playing the artist in long hair and moustaches. Yet to call this inartistic is the height of error. "The Newcomes" is an epic, and the awful tragedies in which it involves its characters rightly find their causes, not only in the machinations of the wicked and the inevitable spinnings of the Fates, but also in the defects of those who are to be brought low and purified to rise again. Another superficial remark is that Colonel Newcome was too perfect. Thackeray knew him better. His very virtues passed on to an excess and engendered vices. The tactlessness of his first dinner occasioned the first quarrel with Barnes: in the great breach he was wrong, as Pendennis and Sir Thomas told him; and so honesty, simplicity, generosity were smothered in a malignant hatred, which even Clive rebuked, and only ruin could dispel.

From the beginning some have disparaged Thackeray's good women. Amelia was priggish, the elder Mrs. Pendennis simple, and Laura a prude. But this was not always the popular mind. Thackeray and his contemporary, Trollope, won the hearts of their generation by their good women, not because they created new ones, but because they portrayed the tender, pure souls who peopled country, village and town in the middle nineteenth century. England loved Laura and Amelia and the Little Sister and Lily Dale and Lucy Robartes and Grace Crawley, for this especially: that each in his own circle, even in his own family, could find similar noble women. Sharps and Amorys and Desmolins and Beatrixes and Griselda Grantlys abounded, too; but there was no sympathy for them. Ethel Newcome was acceptable only as a brand plucked from the burning, but the heart did not go out to her as to the others. It has been reserved for the perverted sense of these later days to find the insipidity of the former class and the excellence of the latter. A well-known writer takes occasion from this centenary to attempt to rehabilitate Becky Sharp, to imagine her reconciliation with Dobbin. As F. B. says: "It mislikes me." We trust that the old breed of good women is not extinct; but one could desire no better augury for a renovated England, and America, too, than the return of the reading public to their loves of half a century ago.

We cannot close without a word on Thackeray's religion. He had no love for the Established Church. He believed in God and in prayer, which one may hope he used as did Colonel Newcome before passion had hardened his heart and after that heart had been purified in adversity. Nevertheless, his notions of faith and dogma were the narrowest. Positive religion, he seems to have thought, was for women: for men general goodness and uprightness sufficed. His men sinned grievously: their

reform, as in the case of old Osborne, Pendennis, Bayham, de Florac, Honeyman, in his way, and even Kew, consisted in the putting the past behind them, with remorse indeed, but not with supernatural sorrow. His attraction towards the Church is evident. The vulgar gibe and sneer were frequent in his earlier writing; but the noble character of Madame de Florac, steeped in Catholic piety, shows that light came towards evening, and the splendid passage in "The Newcomes" beginning: "There must be moments, in Rome especially, when every man of friendly heart who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are insulated from European Christendom" rings as almost a confession of faith. Alas! That word "insulated" is the key to what his mind was then, that between England and Rome spreads out an impassable intellectual ocean. A strange persuasion! Did he ever lose it in the light of God's grace? This is a secret reserved for the last day.

HENRY WOODS, S.J.

CORRESPONDENCE

Italy and the Suffrage Question.

ROME, July 2, 1911.

The week in the Italian Parliament was all life insurance. The opposition seeing Giolitti strong-set on his bill for the State monopoly took heart from some signs of defection among the followers of the Coalition first to argue and then to obstruct with multitudinous resolutions for the disposal of the bill. The Socialists, and Radicals all, on second thought, drawn by the bait of workmen's pensions and State control of wealth, have gotten together and stand as a unit for the bill. They have met parliamentary obstruction with obstruction of an unparliamentary kind, howling down the opposition speakers with taunts and obloquy. By the end of the week, what with the heat of the day and the greater heat of southern tempers, the Parliament chamber has been such a bedlam of turmoil as to renew one's suspicions that, after all, popular institutions thrive only in a northern clime. Yet there were great parliamentary debates here while all the north was still barbaric. Giolitti still stands fast, apparently convinced that there is no holding a majority without the Socialists, and no holding them without concessions; while he views this proposal of his Socialist confrère in the Ministry, Signor Nitti, as less dangerous than universal suffrage. A manhood suffrage would, perhaps, give the Socialists a Ministry entirely of their own; but suffrage is for the nonce forgotten.

By way of a counter attraction Rome has had a women's congress. From the days of the presidency of Mrs. Carrie Chapman Catt, women's congresses have been awesome things to behold. Here the good ladies militant stocked the convention with outsiders and passed resolutions calling for the exclusion of all religious teaching from the schools, for a constitutional amendment removing the clause of toleration of other religions because of its implication that the Catholic religion has the preference of the State, for female suffrage, and finally for a sweeping sanction of divorce. They naively justified carrying these resolutions against

the will of the majority of the delegates by the obsolete method of stuffing the convention, on the ground that the invitation to the public to attend the sessions of the convention, of course, carried with it the concession of a vote.

The respectable newspapers cut out most of the discussion on divorce for reason, as they averred, of its indecency. This condition of affairs in the congress invited an inquiry as to who was the ancient and venerable Roman matron or maid who presided over this witches' caldron. Her name is illuminating.—Irma Melany Scoduk. Ancient Rome rued the day she brought the alien from the east into her councils: modern Rome only views the matter as happily anti-clerical. Yet the other day in the Piazza di San Ignazio a tame jackdaw in clerical black put a temerarious cat to flight. What a pity we have passed the day of omens!

Italy, however, this week, is mourning the loss of a truly noble woman, the Princess Clotilde, eldest daughter of Victor Emmanuel II, widow of Prince Joseph Napoleon, the cousin of Napoleon III. After a life full of strong character, devotedness and charity, she died piously as she had lived, a fervent, humble child of the Catholic Church.

On the eve of the feast of Sts. Peter and Paul the Holy Father, as usual, made his visit of devotion to the tomb of the Apostles in St. Peter's. The basilica was fully illuminated, the pontifical gendarmes lined the way, the Swiss Guard led and closed the procession, and the Noble Guard surrounded His Holiness; while a full representation of the Vatican staff of state awaited his coming in St. Peter's. He prayed at the altar of the Blessed Sacrament, then in the chapel of the Confession, and before leaving paused to kiss the feet of the famous bronze statue of St. Peter, which on this occasion is clad in full pontificals. The following morning the Roman Primary Association for Catholic Interests placed on the tomb of St. Peter its annual offering of a silver chalice in the name of the people of Rome. On the previous morning Cardinal Merry del Val presented to the Holy Father the medal struck this year, as every year, in honor of the feast. The medal bears on the obverse side the face of the Pontiff with the inscription, "Pius X. Pont. Max. Anno VIII," and on the reverse an allegorical commemoration of the renovation of the Astronomical Observatory in the Vatican Gardens. The feast drew the usual great multitudes of the faithful to St. Peter's.

The Peace Letter of the Holy Father has been well received in all the great capitals of Europe, and the reports of the Eucharistic Congress in Madrid have brought great consolation to Rome. There is even a rumor from Spain that the Ministerial Council has decided to renew relations with the Vatican and to ask His Holiness to accept the nomination of the former Minister of Finance, Señor Reverter, as Spanish Ambassador to the Holy See. This will not move so fast.

After eight months the ringleader of the republican mob, which attacked Cardinal Aglardi in Marino in October on the occasion of his visit there to administer Confirmation, has been sentenced to three and a half months' imprisonment; this is a small mouse after mountainous labor on the part of the authorities.

The Anti-Ultramontane League of Berlin, founded some four and a half years ago, has recently demanded of the German Parliament the suppression of the Prussian Embassy to the Holy See, but the Chancellor declared that the government had clearly stated its position in the matter last March and saw no reason for re-

opening the question now. His attitude was supported by the Chamber.

It is not pleasant to have to add that the cholera seems more widespread and virulent than it was at this time last year. There are three or four hundred cases at Naples, sixty deaths a day at Palermo, twenty or thirty cases at Venice, the denial of the American consul to the contrary notwithstanding, and a rumor of cases at Genoa. The Venetian situation is well understood here at the American Embassy and has caused some indignation. Rome confesses to no cases; at least it is announced that the lazaretto is empty, but the announcement is not accepted as reassuring. Austria has declared a five-day quarantine against all comers from Italy, Switzerland three, while Malta has closed her port to all vessels touching Italian shores.

C. M.

Portuguese Politics

MADRID, June 23, 1911.

Dexterously manipulated by the Carbonari and the Republicans, the telegraph has sent out from Lisbon the most edifying reports of the popular enthusiasm manifested on the opening of the Constituent Assembly; but the reality was very different from that fanciful picture. A lively indication of the general disorder was seen in the action of the troops, who marched through the streets after the first decree of the Assembly. The soldiers paraded in fatigue dress, with no regard for ranks or military formation; they gave no heed to their officers' commands, but stopped when they pleased to chat with members of the cabinet, or with whomever they took the fancy.

When the volunteer militia were on their way to their barracks, they chanced to pass a couple of officers of the regular lancers and some members of corps of engineers, not one of whom saluted the flag borne by the militiamen. The volunteers at once protested angrily. The regulars, without any formalities, threw themselves on the color-bearer, snatched away his flag, and tore it into ribbons. Finally, the provost marshal put in an appearance and placed the offenders under arrest. That same evening, their comrades held an indignation meeting and resolved to petition the government to set the prisoners free, and to muster out of the service all the volunteer militia! Such is the lack of discipline in the Portuguese army that every soldier, every corporal and every sergeant that took part in the October revolution feels as independent of every other member of the army as if he were a field marshal in the presence of the awkward squad. With the rank and file in such an unmilitary state of mind, it is no wonder that many self-respecting officers have handed in their resignations and have retired to private life, there to lament the disorganization that prevails in the whole army.

Even the members of the cabinet realize the difficulty of their position, and have on more than one occasion signified their preference for the "simple life." Lest this may seem a bit of Spanish prejudice, we quote from *A Fronteira*, a Portuguese newspaper that is the exponent of advanced and unqualified republicanism: "Politicians, like women, have their whims. Just now, the fashion is for these valiant and illustrious Republicans, when face to face with any petty contradiction, to announce their resignation. What beautiful examples of sacrifice and patriotism!"

It is true. The best servants of the republic, that is,

honorable and upright men who saw in the change of government the salvation and prosperity of their country, have become so embittered by the violence, the injustice, and the absurd methods of the new régime that they now curse the republic and have nothing to do with the tyrants and Carbonari who are at its head. Here is the way in which Dr. Julio A. Martins, the Mayor of Extremos, worded the resignation which he forwarded to the Minister of the Interior: "Grieving deeply over the money, the time, and the energy that I wasted for many years in striving to bring about the triumph of the Republican party, I hereby withdraw from it; for the present administration is but a discreditable mishmash of unsavory elements coming down from the old régime and others of the same brand skimmed from the new. From this moment I retire from the mayoralty, in which I did not practice favoritism, nor reward rogues, nor distort justice, nor sacrifice the dignity of my position by indulging in sharp practice for the sake of winning followers."

Senhor José Pereira Sampayo, another lifelong Republican and a writer of note, has also announced his withdrawal from all political activity, "for the republic as it exists in Portugal is not the republic of his dreams."

But what the mayor and the writer have to say about Portuguese republicanism is as hurtful to the administration as a dash of Cologne water or a shower of *confetti* on Shrove Tuesday when compared with the ringing words of Dr. Rodrigo Costa, another old line Republican (for Republicans, few but active and hopeful, there have long been in Portugal): "As an old campaigner in the Republican ranks, I wish to say that my feelings have been hurt at sight of the narrowminded, reactionary, and unpatriotic course that you have marked out. There is nobody of sound moral sense, or even possessed of an evenly balanced head, who is not indignant at the outrages which, with a supreme contempt for civilization and the progress of humanity, you authorize in the full light of the twentieth century. The clearest proof of your hypocrisy, of the unsoundness of your principles, and of the falsity of your ideals is seen in your having re-established the laws of the absolute and tyrannical governments of the eighteenth century. Instead of following in religious questions in the footsteps of modern and enlightened republics, such as the United States and Brazil, you have preferred to ape the French politicians who precipitated the Reign of Terror, and from that page of history, written in blood and filth, you have selected your principles of government." So think, so feel, so speak, those respectable Republicans, who toiled and suffered for the realization of an ideal, of which not even a suggestion is seen in the show which political mountebanks have put on the boards in Lisbon.

The convening of the Constituent Assembly has given all Lisbon an occasion for no little hilarity; for the importance of the matter in hand is out of all proportion to the importance of those who are to handle it. Among the delegates who are to formulate an organic law for a nation are men not only without culture, but even without education. Alcobaza is an insignificant little cross-roads which could find a place only on some sectional map on a large scale; but it has a barber shop. Its present proprietor, since the day he was first able to grasp a snath, has known no other occupation than that of swinging a scythe through the stubble on the villagers' faces, the while he mastered the elements of ethics, economics, sociology, and statecraft, according to the time-honored custom in rural tonsorial parlors, and others.

But he "looked good" to the provisional government, and lo! he is now manufacturing a Constitution while another wields the gleaming blade in the barber shop.

Is it at all wonderful, then, that the Lisbon cabinet, whose permanence rests upon a foundation of chronic unrest, is startled by a sneeze and terrified by a bray? Is it wonderful that the Spanish frontier is watched and that the steps of the exiled Portuguese are dogged? The fact is that Spanish sympathizers with the Lisbon government are giving them all possible aid and comfort; in a word, they are acting as a black guard to their Portuguese allies, and are making ready to stir up trouble in Spain. Premier Canalejas cannot be ignorant of the plots that are hatching, yet what is he doing? Conciliating the Portuguese and taking the rest cure, that's all.

NORBERTO TORCAL.

Madrid Congressists.

MADRID, June 30, 1911.

By desire of King Alfonso XIII, a special "royal train" was provided to convey the Papal Delegate, Cardinal Aguirre, Primate of Spain and Patriarch of the West Indies, from his residence in Toledo to the capital, where he arrived on June 22.

Cardinal Aguirre is a Franciscan. Born at Leon on March 12, 1835, he entered the Order in his early youth, and such were his merits, his piety and his learning that he found himself called upon to discharge the duties of several important offices. He spent a number of years as a missionary in the Philippines. His first episcopal charge was Lugo, from which he was promoted to the archdiocese of Burgos. He was created Cardinal in 1907 and was then translated to Toledo, the primatial see of Spain. Although he is in his seventy-seventh year, such is his vigor of body and mind that he shows none of the ailments and failings of old age. The venerable cardinal is very highly respected by all classes of Spanish Catholics, for he has held himself aloof from partisan politics and has observed a strict neutrality in all such matters.

The Infanta Isabel, President General of the Eucharistic Congress, is a sister of Alfonso XII, father of the present king. She was born in 1851 and became the wife of the Count of Girgenti. She is the most popular member of the Spanish royal family. Affable, communicative, and lighthearted, she lives close to the people, and is very dear to all classes. Her fondness for sports always takes her to every event of importance. Her two chief characteristics are her intense love of country and her deep religiousness.

Sharing with the Infanta the burden of the general presidency were the Right Reverend José María Salvador y Barrera, Bishop of Madrid-Alcalá, and the Right Reverend Jaime Cardona, titular Bishop of Sion. The former was a distinguished professor of the University of Sacro Monte, Granada, before being raised to the purple as Bishop of Tarazona. A prelate of vast and varied learning, he is not less well known for his great good sense in practical affairs. As a member of the senate, his speeches are always moderate and conciliatory in tone and beautifully reasoned out. He is not particularly beloved by the Jaimists and the Integrists, whom he has at times been forced to make the object of his pastoral admonitions. They therefore look upon him as a Liberal or little better. It is well to remark, however, that as often as such controversies have been carried to

Rome, the Vatican has always decided in favor of the bishop's stand.

The jurisdiction of the titular Bishop of Sion includes the royal palaces and the army. He has been for many years the most famous pulpit orator in Madrid, and the sermons that he has preached in the city churches are to be counted by the thousand.

Archbishop Enrique Almaraz of Seville is another brilliant speaker. He is simply enthusiastic in all Catholic social works, and is one of the mainstays of the Catholic press, for which he has been unremitting in his labors.

The most distinguished visitor from the Orient was his Beatitude, Paul Peter XIII, Patriarch of Cilicia of the Armenians. If not the longest, his journey to reach the Eucharistic Congress was most likely the most laborious and painful. With the exception of a few, who were incapacitated by advanced age or infirmity, the whole Spanish hierarchy attended the Congress. There were bishops, too, from North and South America and the Far East, not forgetting Archbishop Tritschler y Córdoba, of Mérida de Yucatan, who suffered shipwreck on the first stage of his journey. Yet the hospitality of the citizens of Madrid was equal to the occasion, for every visiting prelate, whether Spanish or foreign, was the honored guest of some private family.

May the outcome of the twenty-second Eucharistic Congress be the strengthening of the ties of brotherhood among all the faithful and an increase of zeal in the field of practical Catholicity!

NORBERTO TORCAL.

Militant Young China

SHANGHAI, May 28, 1911.

The Confucian scholar of the past was a placid, unemotional, dignified specimen of oriental humanity. Alas! he is fast disappearing in the upheaval of the present times and his place is taken by the "new student." The latter is rather excitable, turbulent, and curious to observe, imagines himself a full-fledged politician, able to handle all national and international problems which concern his country's welfare. Such matters, much more than his class-books, have a peculiar attraction for him, and whenever a treaty is to be signed, a loan raised or a frontier question to be settled, he has the mania of interfering and clamoring for "China's rights." The recent imbroglio between the "Dragon and the Grizzly" afforded many of these meddlesome politicians scope for airing their patriotic feelings, and urging their Government to engage in the dangerous tussle of warfare.

Chinese students in Germany were the first to send out to Peking the following telegram: "Russia is coercing us by military force to accede to her demands for treaty revision, acquisition of territory and invasion of rights. The moment is most critical. Other powers do not deem the Russian demands right. Government must not give in, but resist force by force." The students in the United States urge the same policy and excited by rumors of partition forward to Shanghai a message similar to that sent from Germany: "Partition imminent; rouse popular indignation; train citizen soldiers to die for their country." This was published in all native papers and made the round of the Empire, stirring up suspicion and trouble in many places. The latest move is that of the Chinese students in Japan, who have formed a "National Volunteer Society" for the purpose of rescuing their country from impending danger. M. KENNELLY, S.J.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 22, 1911.

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Germany's Insurance of Workmen

Thirty years ago the insurance of working people against loss through accident and illness became a feature of the economic system established by the laws of the German Empire. The world has since heard much of its helpful results. The plan followed, in theory at least, is an eminently sound one. Governmental protection and regulation in the German system safeguard the insured by distributing the funds required according to accepted principles of insurance. In view of the popularity of the scheme, attested by the eagerness with which economists in other lands are preparing to introduce the insurance idea, as a partial measure of social relief, one regrets to learn that an eminent specialist in the German system finds reason to criticize the actual operation of the plan with a seriousness that casts much doubt upon its beneficent working.

The criticism occurs in a contribution to the *Zeitschrift für Politik*, by Ferdinand Friedenburgh, who a short time since retired from the post of President of the Senate of the Imperial Insurance Office, after a service that had extended over twenty years. A correspondent of the London *Spectator* summarizes for the benefit of English readers, now deeply engrossed in the discussion of Lloyd George's insurance project, the charges bluntly formulated in the German official's paper. Mr. Friedenburgh holds: *first*, that State insurance, though designed to do away with pauperism, is itself an ugly pauperism masquerading under a euphemistic name. "The workmen do not seek fair and honest action upon their claims. From the beginning they began to come as beggars, asking and expecting the insurance laws to be stretched in their favor." *Secondly*, the system has encouraged to an almost incredible extent the peculiarly German evil of bureaucratic precisionism, and, *thirdly*, it has become a hotbed of fraud and graft. As the New York *Times*

pointedly remarks in its comment on some of the incidents rehearsed by Mr. Friedenburgh in illustration of his contentions, American readers of his papers will be reminded of the history of our Pension Office and pension laws.

The charges, to be sure, do not touch the principle of the system introduced in Germany to be a practical help in solving some of the blackest defects in present day social life. But we know by sad experience how intolerable a burden a wise and just provision for State aid to our veteran soldiers has grown to be through the corruption that fattens upon the opportunities it affords. It were sad to find restrictive measures forced upon the Germans in consequence of the evils Mr. Friedenburgh exposes. The law itself is a splendid one, and its beneficent influence ought not to be destroyed through the viciousness of selfish men. However, as the *Times* observes, "the cause and principle of corruption in the German insurance system are essentially the same as in our own pension system, and the field of operation is far wider as well as more permanent."

Religion and Reforms

A lay sermon, delivered recently by Mr. Lloyd George to some of his Welsh compatriots in London, and translated in summary by the London *Times*, has caused that journal, which was wont to class him with the wickedest of radicals, to hail him in an approving editorial homily as a Saul among the prophets. Sincerity and disinterestedness, qualities he considers indispensable to a reformer, are accredited to the British Chancellor; and whatever may be the flaws, essential or incidental, in the comprehensive reforms he has inaugurated, this discourse bears evidence that he has a firm grasp on the fundamental principles that should govern reforms and reformers, and a clear perception of their source.

"It is necessary," he said, "to bring religion into the realm of statesmanship"; and he gives his reasons for this necessity. The first, though a local one appealing to national pride, has a general application. Other countries look on Britain as a Christian nation, "and if they see the country full of poverty, of unhappiness, of defilement, the responsibility is put upon religion, and also the disgrace." It is only religion pure and undefiled that can transform these conditions, and "therefore, for the good name of religion, religion must be the inspiration of every heart."

When he said, "all the poverty of London is at the door of religion," he overstated the case, for men in lust of gain can steel their hearts to Christian influences—even the personal influence of Christ did not extinguish the greed of Judas—but the basis of his statement is sound: "It is the responsibility of the Christian Church to look after the poor; that was the first thing Christianity did when established," and its success was measured by the unselfishness and sincerity of its ministers and members. We may add, it was the last thing the Church

was doing in England when men of Mr. George's persuasion disestablished it.

The measure then, he went on, is the measure now. No true reform, spiritual or temporal, was ever effected except by the help and leadership of the disinterested, of men who had nothing to gain and who profited nothing by their labors. "One of the mistakes of the Labor Party is in thinking they will win redress through the people who suffered only." The men who carried the reforms of the last few years did so, not for the benefit, but at heavy sacrifice of their personal interests. "Where does this self-sacrifice come from? From the Christian religion. It is our life; and that is why political principles must be interpreted in the light of religious principles."

Though politically dependent on the Labor Party, the British Chancellor is not afraid to stigmatize fundamental errors in that body. Some Laborites are closely allied to the Socialists, who have become very active of late in England, and to these he next addresses himself:

"There are political reformers who believe conscientiously they will never be able to save the people till they have destroyed religion from the world. There was never a more destructive mistake. If the Christian Church was destroyed the country would be turned into a burned-up wilderness, and there would be nothing between the people and force." What is this force? It is the spirit of despotism, the spirit of cruelty, the spirit of self-seeking. There is nothing between the people and tyranny but the spirit of the Christian Church."

We commend these words to American Socialists and their political congeners.

Is He Another Washington?

If Francisco I. Madero, the triumphant Mexican revolutionist, is indeed, as has been often asserted, a dreamer and an enthusiast, his manifesto to his countrymen is far from showing it. Addressing himself "to the long-suffering and laborious people," he tells them that he expects all things from their wisdom and prudence; he wishes them to look upon him as their best friend; and he urges them to make a moderate use of the liberty that they have won, to have faith in the uprightness of the new officials, to cooperate with them for the improvement of the country, and to strive to raise themselves in the social scale. If their political condition, he warns them, has undergone a radical change, for they have passed from the condition of outcasts and slaves to that of citizens, they are not to hope that their social and economic condition will undergo a like sudden transformation; for such a change cannot be brought about by decrees and laws, but is to be sought by the constant and laborious effort of all classes of society. "The laborer," he concludes, almost in the spirit of a homily, "will find happiness in himself, in the control of his passions and in mastering his vices; he will find prosperity and wealth by practising thrift and strengthening

his will by acting according to conscience and patriotism and by not following the alluring voice of passion."

There is nothing of the fanatic and frenzied partisan in such advice. If it makes itself heard and felt and heeded, it will accomplish more glorious victories than those which drove Porfirio Diaz into exile.

Protestant Hymns Again

Some weeks ago we tried to put the question of the use by Catholics of Protestant hymns on a sound basis. A correspondent, referring to our effort, asks: "Can Catholics use non-Catholic translations of Catholic hymns?" and: "What if the non-Catholic translators become converted?"

Let us apply the principles we laid down. The efficient cause of the translation is the translator who expresses with as much fidelity as the exigencies of metre and rhyme allow, the ideas of the original, which becomes the exemplary cause. The final cause is Protestant worship. Hence, considering the question as it is proposed, we should not like to say it is lawful to use such versions. Take a concrete example. The English Protestant version of the *Te Deum*—not the American—is sonorous, and though capable of improvement, is sufficiently faithful to the original. It has many excellent settings. Nevertheless, we should be shocked to hear it in a Catholic church. This is an extreme case; but the principles which would make it *rationally* scandalous, are applicable to any Protestant version of a Catholic hymn.

Should a non-Catholic translator become a Catholic, he may either put forward as a Catholic the works of his non-Catholic days, or he may not. In the former case they become the work of a Catholic translator; in the latter, they remain non-Catholic versions.

In the whole matter the principal part belongs to the formal cause, *i.e.*, the official approbation for Catholic worship of a hymn, no matter who its author is. If this be given—it cannot be given by publishers or choirmasters, or directors of sodalities, etc., not even by pastors—it would act with regard to non-Catholic versions as a sort of *sanatio in radice*, healing all defects of origin coming from the efficient and the final cause.

Christian Socialists in Austria

How did it happen? It is a question that springs to the lips of many, even here in America, when the story of the Waterloo in the recent Austrian elections is told. We in the United States had come to think that the vigorous Catholic party, organized and welded into shape through the indomitable energy of Lueger, could not be defeated. For years back victory after victory had been won by them; even in the stronghold of rampant liberalism, even in Vienna, for more than a decade and a half, Christian Socialism—one never quite fancies the name—had swept the polls in practically every election.

Only once, in 1900, has the party experienced a reverse worth the mention. How did it come about that the June parliamentary elections brought its representatives such overwhelming disaster?

A Vienna correspondent gives us some explanation of the puzzle. Writing a day or two after the elections, he calls attention to the fact that it was in Vienna only that the blow fell. With the exception of a few inconsiderable districts in lower Austria, where the party has never been sanguine of victory, in the entire Kingdom outside of Vienna, the Christian Socialists achieved their old success; aye, even in Tyrol, where certain local troubles worried party leaders, not a single Conservative was elected. The results in the capital city, then, alone need to be explained. These, he assures us, had been anticipated by the wise ones among politicians and could, nay would, have been openly predicted by the party press, had the gentlemen in charge not been fearful of the discouragement such predictions might have caused in voting districts outside of Vienna.

There is no reason why we should follow our correspondent through the entanglement of division and treachery that marks his story of the awful surprise in the outcome in Francis Joseph's capital. Many of its details are purely local and contain little to interest us in America. The narrative may be briefly summarized as follows:

The elections, following a rather unlooked dissolution of parliament, were fixed for too early a date to permit effective campaigning by the Christian Socialists. The organization, chosen to direct the party once swayed by the mighty Lueger, had not had time to take firm grasp of the reins. Their authority had not made itself felt. There was the more reason for this in the fact that their selection had not been without features internally injurious to party unity. There had been divisions, petty jealousies and misunderstandings, which the Liberal press took good care to foster through slanderous charges. There had been treachery and an ensuing breaking away of an element of the party, that might have wrought worse disaster had not the better disposed come to their senses in time. The defection caused the Christian Socialists to lose the aid of the *Volksblatt*; and the *Reichspost*, although a great journal and exceedingly well conducted, could not meet all the demands a heated campaign made upon its resources. In Austria, as everywhere, the press is potent for good and evil.

The catastrophe, a wretchedly unfortunate one though it be, will have its good effects. Catholic Socialists of Vienna, the real soldiers who bore the brunt of Lueger's valiant battles, are not at all minded to sink under the disaster. They will draw in their ranks and present again a united front to the enemy. Did they need inspiration, it is ready at hand. In an exultant paean of victory following the announcements of the Waterloo, the Liberal *Neue Freie Presse* proclaimed its conviction that Christian Socialism would soon lose the power it

still retains in the Austrian Landtag and in the Municipal Council of Vienna. "Then we shall speedily make an end," it says, "of the union of Church and State." It is the confident hope of the enemies of the Christian Socialists successfully to play in Austria the anti-Christian policy that has wrought such desperate havoc in France and Portugal, and they realize well that the destruction of Christian Socialism or an effectual weakening of its forces will make their purpose easy of accomplishment.

To Censor Billboards

The Associated Bill Posters of the United States and Canada held a three-day session at Asbury Park, July 11-13, for the purpose of forming an iron-bound league against theatrical managers and others who seek to display objectionable posters or suggestive reading matter. As the members of the association control practically all the billboard space in the country, they have the solution of the matter entirely in their own hands. They declared their intention of serving notice on the theatrical men at once. The matter of determining what is objectionable will be left to a censorship committee.

Quite recently the Committee on Public Morals of the American Federation of Catholic Societies addressed an open letter to the various theatrical producers and managers of plays in the United States requesting their assistance in the reformation of the stage and theatrical billboards. In the letter a demand, based on the sound principles of Christian morality, was made that vulgarity, indecency and immoral suggestions be eliminated from all plays, programs, advertisements and posters; and a special request was added to the Bill Posters' Union, in accordance with the promise made to the American Federation of Catholic Societies, to take notice of the demand. The energetic action of the Committee on Morals seems destined to bring about a speedy reform of the widespread evil.

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In the famous international arbitration case King George has given the award in the Alsop claim to the United States. The award concedes \$935,000 to the American claimants. Last August the American Ambassador and the Chilean Minister in London presented to the British Foreign Office their respective cases on the Alsop claim, which had been submitted to King George as arbitrator. The claim was based on large sums of money advanced to the Bolivian government in 1874, Chile agreeing to assume the obligations of Bolivia to the company when Arica passed to Chile. The claim amounted to \$1,500,000, and the award is somewhat less than two-thirds. The United States and Chile agreed to submit the case to the late King Edward, and after his death, to his successor, King George. Chile deposited the amount claimed in London, to be paid over in case the award was in favor of the American claimants.

LITERATURE

Lands of the Southern Cross. A Visit to South America by REV. CHARLES WARREN CURRIER, Ph. D., Delegate of the United States to the International Congress of Americanists at Buenos Aires. Washington, D. C.: Spanish-American Publication Society.

Catholics who owe all the knowledge they have of Latin America to writers not of their faith should give a warm welcome to this excellent book by Father Currier. It is an instructive and entertaining account of a four-months' tour of the chief countries and cities of South America during which the author, though his stay in many places was necessarily brief, had exceptionally good opportunities, as an Americanist delegate and as a priest, of forming a correct judgment of all he saw, as those who remember the letters sent by the author to AMERICA last year can attest. For the common run of South American travelers, however good their will, are generally quite incapable of bearing true witness to the wonderful work the Church has done and is still doing to promote the happiness and prosperity of the millions of her children who live under the Southern Cross.

The book, though written in the easy, rambling style of a tourist, is so full of accurate information of all kinds that no one meditating a like journey could ask for a better guide than Father Currier. The chapters on Argentina and Chile, the antipodal counterparts of the United States, are particularly interesting. While describing the remarkable industrial and commercial progress of these lands, the author deplores the fact that American merchants and capitalists are not making more of their opportunities, and warns them to rid themselves at once of the idea that "any old thing will do for South America."

Father Currier naturally shows keen interest in the state of the Church in the countries he visited. He speaks highly of the zeal of the clergy and the piety of the people in the southern half of the continent, but in lands like Peru there seems to be something to be desired in this respect, chiefly because not all the religious orders are exacting enough in the requirements demanded of their candidates, and some of the bishops, in sore need of clergy, have been too ready to receive into their dioceses priests who left Spain to labor in the New World.

The author of "Lands of the Southern Cross" often finds occasion to pay enthusiastic tributes to the noble army of Dominicans, Jesuits, and Franciscans who evangelized the continent or built up the Church there, and gives many facts and figures that it will help those infected with the Anglo-Saxon fever to read; so many were the churches built, the schools opened and printing presses set up by those decadent Latins.

Protestant missionaries subsidized by their American brethren are reported to be quite active in many parts of South America, though the bishops seem to have little fear of the ministers being very successful. Father Currier warns these proselytisers that while "it is comparatively easy to take away Catholicity from the Latins, it is by no means an easy task to put any other form of Christianity in its stead. They ought, therefore, to weigh the tremendous responsibility they have assumed, and the danger they are running of working in harmony with infidelity, by robbing the people of their faith, without giving anything substantial to take its place. Of course, if their sole object is to destroy the Catholic faith, they will to a certain extent be successful; but such a negative work of destruction can only call forth the abhorrence of fair-minded men."

Besides being brimful of valuable information, Father

Currier's book has in it many little personal touches that add greatly to the charm of his story. When he tells us, for example, that while in the city of St. Rose, "a cablegram awaited me that, had I accepted the offer it bore, would have entirely turned the current of my life, giving me a commanding position in the Church and in society," Father Currier's friends will recall that he here alludes to his refusal of a bishopric. Some reminiscences, further on in the volume, of his childhood days in the island of St. Kitts also make pleasant reading. Catholics who feel the need of correcting their ideas about South America should read this book.

WALTER DWIGHT, S.J.

Saint Thomas Aquinas of the Order of Preachers. By Fr. PLACID CONWAY, O.P.

Saint Bonaventure, Minister General of the Franciscan Order. By Fr. LAWRENCE COSTELLOE, O.F.M. New York: Longmans, Green & Co.

These two dainty little books are the first volumes of the "Friar Saints" Series, which proposes to publish at intervals the lives of a Dominican and a Franciscan saint simultaneously.

He was a gracious soul who first suggested the plan of having the brethren dwell together in the hearts of the faithful. Material will not be lacking, and the attractiveness of these two brief biographies of the great Aquinas and Bonaventure ought to make the reading public ask for more information about these twin sanctities. It is a curious combination of opposites in this case; the princely Aquinas, to whose mother a prophet foretold her son's sanctity, and whom a Pope stood sponsor for at baptism, and the obscure Bonaventure, of whose early youth very little is known, not even the name of the Friary where he first put on the Franciscan habit. But both achieved a greater nobility than the world could give them. They knew and loved each other at Paris, and both rejoiced in the contumely meted out to them when Dominicans and Franciscans were driven out of the great university with kicks and curses. Fancy St. Thomas Aquinas being forbidden to teach! But that did not disturb him. He studied only the more diligently in his enforced solitude. We heartily wish for the success of the "Friar Saints" Series.

La Esclava del Santísimo, Venerable Madre Sacramento. Por el R. P. JUAN ANTONIO ZUGASTI, S. J. Madrid: Administración de Razón y Fe, Plaza de Santo Domingo, 14, bajo. Precio, 6 pesetas en rústica y 8 en tela inglesa.

Our first impulse is to wonder how a book of 762 pages, quarto, with two photo-engravings can be put on the market at such an insignificant price, \$1.20 in paper covers and \$1.60 in cloth binding. The object of the publication, we take it, is to make known the life of a remarkable woman and the religious institute that she founded. Doña Micaela Demasières y López de Dicastillo was born of noble parents at Madrid, Spain, in 1809, and died in Valencia in 1865. As Viscountess of Jorbalán, she was distinguished for her love of frequent Communion and for her tenderness towards friendless or fallen girls. Eventually she took the religious habit and became the foundress of a Congregation whose special practices of devotion and charity are those which she cultivated so sedulously while still in the world. Most of the houses of the Congregation are in Spain, there being but one in America, and that in Argentina.

The life of this "valiant woman," who forsook the world for the sake of devoting herself to those whom the world had forsaken, is the old and familiar story of misunderstandings with pious but narrowminded people, of persecution and calumny from perverse people, and of final triumph over ignorance, prejudice, and ill-will. Why is it that zealous souls are so often checked and thwarted by those on

whom they should naturally rely for help? It is that God's work may be glorified, for if He is pleased to communicate some little authority to man, He does not thereby lose control of His kingdom.

Need we say that the life of Madre Sacramento is distinctively a Spanish life? It ought to be, for her intention was to labor for Spanish children. For many years, while she was still groping in the dark, as it were, and uncertain of God's designs upon her, she enjoyed the counsel and direction of an illustrious Spanish Jesuit, Father Eduardo José Rodriguez de Carasa, to whom, as we read with some astonishment, she, while still a secular, had made a vow of obedience! While Jesuits have often enough lent the help of their advice in founding religious Congregations, it is surely an unusual thing for them to "admit the 'obedience' of any person."

As Viscountess of Jorbalán, Madre Sacramento had wonderful influence, even over those of her sex consecrated to God, in the way of exciting them to greater generosity in His service; as a religious, her winsome gentleness wrought prodigies in the callous hearts of the little human derelicts that came under her motherly care. Her life contains precious lessons, not only for those who are vowed to a life of zeal and charity, but also for the pious faithful whose vocation is in the world.

H. J. S.

The Practical Flower Garden. By HELENA RUTHERFURD ELY. With Illustrations. New York: The Macmillan Company. Price, \$2.00 net.

The cover is attractive; the frontispiece is a gem; the contents are a delight. The tired eye glowers at the man-made rocky mountains where people live in tiers; and it seems to say to the heat-breathing asphaltum, "I wish you were still in that seething Trinidad lake!" Ah, well! Let it find forgetfulness and rest by feasting on the floral good things that Mrs. Ely has spread for it. Bright bits of flower beds, velvety lawns and shady nooks all done in color, full-page half-tones by the dozen, smaller illustrations by the score, altogether, a floral feast in very truth!

Even a mere picture-book of flowers is worth having, for it must inspire elevating thoughts; but what is particularly attractive in "The Practical Flower Garden" is the amount of solid floral knowledge which it presents in a pleasant, chatty way. The hardy perennials, which so seldom get their due, receive the generous treatment that they deserve. Speaking of *Dianthus Barbatus*, whose blooming season is put at only three weeks, we have seen excellent results from shearing the flower stalks when they begin to look ragged; for the plant quickly puts forth another abundant crop of blossoms.

It is now eighteen years since we urged the manager of a large farm to plant black walnuts along the fences. If he could have seen any reason for doing so (and he couldn't) what an addition to the value of the property they would now be! We are glad, therefore, that Mrs. Ely comes out so strongly in favor of reforestation, even if on a modest scale, for the benefit of small rural possessions.

There is a chapter on fertilizers and plant remedies which is so detailed and explicit that even the strong commercial fertilizers will no longer, as has so often been the case, kill the plants that they are used to strengthen.

The final chapter, which ought to be well thumbed, contains a long list of shrubs, vines, plants, and bulbs with which the authoress has had good success. It is long enough and varied enough to suit all moderate needs; and the details of growing, blooming, and propagating make a selection a mere matter of choice.

For those who already have a fair knowledge of flowers, the chapter on color arrangements will furnish many helpful hints. Just one more word: We rejoice that she has restored the petunia to a place in her affections, and we also rejoice that she has thrown rudbeckia out of her garden.

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Jungle Trails and Jungle People. By CASPAR WHITNEY. Illustrated. New York and London: Harper & Brothers. \$3.00 net.

Mr. Whitney needs no introduction to American readers, for his books of travel in various parts of the world have already made him well known; but the present volume deserves to be specially noted, for it takes us into the Far East, of which so little is known, where man and beast take on new forms and display novel qualities. Beginning with an elephant hunt, which seems easier than a cattle drive, the author describes, in his own inimitable way, his search for the rhinoceros, the buffalo, the tiger, and other denizens of Siam and the Malay peninsula, all of which is enough to enchant a sportsman or a lover of natural history; for not only are the difficulties of the hunt graphically portrayed, but the traits of the wild beasts and hardly less wild men that he met are brought out in a most informing way. We trust, however, for the sake of their feelings, that most of those odd people may never see what the author wrote about them. The excellence and the novelty of the illustrations make us regret with the author the loss of other films by the capsizing of his craft. We may read with avidity what is said of the seladang and the muntjac and the wa wa; but we may think that we have little to learn about the tiger, so long domesticated here. Let it not be thought! Great would be our error, as the closing chapter abundantly proves. Quite incidentally, as it were, the author points out why the English succeed, and why the French fail as colonizers, or rather, as administrators of colonies.

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La Comunión Frecuente y Diaria y la Primera Comunión segun las Enseñanzas y Prescripciones de Pío X. Por el R. P. JUAN B. FERRERES, S. J. Barcelona: Gustavo Gili, Editor, Calle Universidad, 45.

No stronger commendation of this third (Spanish) edition of the exhaustive work of the distinguished moralist, Father Ferreres, can be found than that contained in a letter which His Holiness Pius X directed to be sent to the author; for to have caused "lively satisfaction" to the august Pontiff is in itself no small glory.

The decree on Frequent Communion "solves questions that have been debated for fifteen centuries by the most brilliant minds, and corrects in not a few points opinions that have been put forward by distinguished doctors and eminent saints." There is hardly a book on Moral Theology which has not to be revised, to bring it into conformity with the Pope's decree, and the same may be asserted of the greater part of the "rules, constitutions, spiritual directories, regulations, prayer books, and ascetic works where they treat or speak of frequent Communion." Finally, with regard to admitting children to the Holy Table, the decree "settles questions controverted for centuries, and corrects the opinions of the greater number of theologians and canonists, and reforms a very widespread practice which was in no slight degree harmful to souls."

In the course of his commentary, the author brings in not only much liturgical erudition but also many practical "cases of conscience" which are bound to rise in schools and colleges, etc.

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BOOKS RECEIVED

The Practical Flower Garden. By Helena Rutherford Ely. New York: The Macmillan Co. Net \$2.
Half a Man. The Status of the Negro in New York. By May White Ovington. New York: Longmans, Green & Co.

German Publication:

Das Originalregister Gregor's VII, im Vatikanischen Archiv. (Reg. Vat. 2) nebst Beiträgen zur Kenntnis der Originalregister Innozenz' III und Honorius' III (Reg. Vat. 4-11). Von Wilhelm M. Peitz, S.J. Vienna: Alfred Holder.

French Publication:

Les Cinq Républiques de l'Amérique Centrale. Par le Comte Maurice de Péringy. Paris: Pierre Roger et Cie., 54 Rue Jacob.

EDUCATION

It is to be hoped that the interest aroused by the discussion of the Carnegie Foundation, during the recent meeting of the Catholic Education Association, will not detract from the attention to be given to two other points very properly urged in the general resolutions adopted by the association. The reason impelling both recommendations is the necessity of safeguarding Catholics against the naturalistic tendencies prevailing in non-Catholic schools. The first of these suggestions strongly emphasizes the prudence of seeking advanced training under Catholic auspices. With the rapid development of our schools and colleges, Catholic teachers recognize the need of advanced training to make good our boast that educational work in institutions controlled by Catholics is no whit inferior to that done in State schools, or in private schools not directed by the Church. The desire is a healthy sign of progress among us and is to be heartily encouraged. The instruction required to achieve this advanced training should, however, be sought in such a manner as not to endanger the purity of one's Catholic faith and principle.

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That grave danger confronts Catholics frequenting schools, members of whose faculties are known to be proponents of unsound economic and sociological theories, is a statement so plainly and obviously true as scarcely to need mention. The irreligious tendencies, too, which flourish in most of the big non-Catholic schools of to-day have been called to our attention in recent discussions of educational methods with a clearness that gives one every reason to question the wisdom of Catholics venturing within the pernicious influence they exert. Therefore does the association urge upon Catholic teachers the necessity of directing their pupils to Catholic institutions of higher learning.

* * *

Both of these recommendations are of prime importance. We have had occasion lately to comment editorially on the vigorous efforts being made by the Intercollegiate Socialist Society to promote the study of Socialism mainly through the formation of study groups in the colleges and universities. This is but one phase of the danger facing Catholics who seek instruction in schools other than their own. Some would hold it to be the least injurious phase of the experience certain to meet Catholics in such schools. Whatever be the measure of its harmful influence, it serves as an excellent illustration of conditions that make it imperative to use every argument with Catholics to induce them to seek what they wish among their own.

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The warning contained in these two resolutions might very properly have been extended to the use of school journals, of which there are a multitude published to-day to meet every possible folly fostered by "experts" in education. Just

whilst penning the foregoing, the writer's attention was called to a series of articles on "State, Church and Schools in France," published in the *School Review* during the months of March, April, May, and June of the current year. This review is the official magazine of the College Teachers' National Association, and circulates largely amongst teachers in the public schools. It is backed, we understand, by the Chicago University. The articles, written by David S. Muzzey, have no proper place in a supposedly non-sectarian magazine. They are insulting to Catholics, and full of small, narrow bigotry that ill-beseems a journal claiming to serve the broad interests of higher intellectual training. One is glad to know that a strong protest against the articles was forwarded by Catholic teachers of the High School of Lawrence, Mass.

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Time was when a school fortunate enough to have an assured income of \$100,000 to meet the expenses of a full school year was considered an envably prosperous institution. But we have changed all that. To-day our big schools find it possible to toss out that pittance for a phase of scholastic training almost unthought of in earlier days, and for one which, even to-day, directly benefits a very small number of the students registered in them. The report of the finances of the Yale University athletics for the year ended August 31, 1910, just made public, would have caused the eyes of early eighteenth century patrons of Old Eli to bulge with astonishment. The total cost of all university athletics was \$106,092, and the receipts were \$107,485, leaving a net profit of only \$1,393, a much smaller one, it is said, than that of the year before. Some of the expense items make interesting reading. It cost the baseball team \$2,075.50 to travel, \$3,514.31 for hotel accommodations and meals, and \$303.43 for shoes and repairs to same. The football men spent \$1,756.79 traveling, with \$5,440.18 for hotels and meals. To keep them well shod \$1,325.35 was expended for shoes and repairs; and doctors and medicines cost \$2,651.20. Baseball and football paid expenses, but their surplus was heavily drafted upon to meet the bills contracted by the rowing and track athletic associations.

* * *

The gentlemen making up the Simplified Spelling Board have gained another eminent ally. At the annual dinner of the Board, recently held in New York, Mr. Maxwell, the City Superintendent of the schools of Manhattan, admitted practically all they claimed as to the absurdity of our present spelling. His speech—simplified spelled, of course—has been put in pamphlet form and sent all over the country, and the Board's members evidently think that it is going to advance their cause a lot. Mr. Maxwell went further than do most of the defenders of simplified spelling when he said: "The loss of time, bad as it is, is not the only evil which results to our public schools on account of our unscientific spelling. The memoriter process rendered necessary in learning to read and to spell produces disbelief in reasoning as a means of learning and a lack of confidence in inference. The result of falling into ridiculous mistakes by depending upon reasoning or analogy in spelling is to make the child timorous about reasoning in arithmetic, geography, history, and grammar. The habit of depending upon memory exclusively in spelling engenders the habit of depending on memory in every other study, and so retards progress in teaching children to think for themselves."

There are certain links in Mr. Maxwell's reasoning one is surprised to find him assuming as granted. Probably this is one reason why Manhattan's Superintendent is taken to task sharply for what he affirms. An editorial paragraph in the *New York Times* says, referring to this contention of Mr.

Maxwell: "Not all of that would be easy to prove. There is, indeed, more than excuse for gravely doubting whether any child ever questioned the rightness of any spelling or ever had his trust in reason, logic, or inference consciously weakened by our orthographic eccentricities. Children are not made that way and their minds do not work that way—or else the sad experience has left strangely few traces in the minds of some of us."

Writing to the School Editor of the *New York Globe* a well known teacher in one of Manhattan's public schools pokes fun at the advocates of the new education, who for more than a decade have been promising us a new "child" after "it" should have been educated, developed, evolved, etc., etc., on the scientific plan, instead of the rule o' thumb plan. He quotes some recent answers to examination questions, which show "the child" of to-day to be very like his predecessors since creation's dawn. Pupils will no doubt frequently make ludicrous errors, as in the past, the New York Principal concedes, but he adds, "such errors were never more numerous than they have been since old-fashioned work and effort by 'the child' gave way to numberless 'methods' of curious titles in which every possible folly in education has been fostered by the 'experts.'"

These are some instances he quotes from recent examination papers:

"Tokio is in Ireland, according to one 'child' in 8B; according to another, southern Italy is in the central part of Rome, and the Pyrenees are in Egypt, are exactly square and took many years to build.

"Over one-third of a class of fifty recently wrote that the degrees of 'three-legged' are 'three-legeder, three-legged-est'; and several, with formal steps in mind, said 'four-legged, five-legged.'

"Probably not fifty out of a thousand 8B pupils recently examined classified correctly ten words as to their parts of speech; few had even half of them right, and no small number had all wrong, every one of the ten, after eight years' schooling.

"A large number of pupils, developed during eight years by groupdoops, formal steps, apperception, departmental teaching, and every other humbug, declared that 'five ways of sending money' included (1) bringing it yourself, (2) giving promissory notes, (3) by telephone, (4) horse and wagon, (5) by trolley, and many other such ways; one wise pupil who put an extra letter in 'send' said that five ways of 'spending' money were: (1) getting married, (2) gambling, (3) playing pool, (4) going to theatres, (5) fine clothes; surely a comprehensive view of life."

M. J. O'C.

MUSIC

NON-CATHOLIC INTEREST IN CATHOLIC MUSIC

To see ourselves as others see us does not tend, generally speaking, to increase our self satisfaction. The readjustment of our point of view is apt to be downward rather than upward. In the case of our Catholic music, however, the reverse is the case. Strange as it may seem, we Catholics are inclined to be overmodest in regard to the artistic supremacy of the Church. The most eloquent praise of our Catholic painting and sculpture has been wont to come from the lips of outsiders; and we ourselves, while adoring the Church's ideals in practice, have been more slow to appreciate their expression reflected in her Art. With those outside the Church the reverse seems to be true, and they are often enabled to grasp the spiritual beauty of our Catholic ideals through the medium of Catholic art. This has long been the case with our painting, sculpture and architecture,

but until recently our music has been comparatively neglected, especially in this country. It is true that the Musical Art Society, an organization directed by non-Catholics, has devoted its best efforts, ever since its inception some fifteen years ago, to rendering the music of Palestrina and his school. Much of our Holy Week music is given each year by this superb chorus, if not always with full artistic understanding at least with great sincerity of purpose, and the Concerts of the Society draw crowded houses from the most discriminating musical public of New York.

That the music of Palestrina should be wide in its appeal, however, is not surprising. Apart from its liturgical value and its potent Catholic flavor, it has a certain manner and form which more nearly approach the ordinary concept of music. But it is striking indeed to find outsiders turning with keen interest to the study of our Plain Chant. Here, it would seem, is a form of art so essentially a part of the Catholic liturgy, so intimate an expression of our own peculiar symbolism, as to be remote from the outside world. Not so, however. In a thick volume published by a non-Catholic firm for the use of non-Catholics, appears a large part of the Office of the Church translated into English, with the music of the Introits, Graduals, Alleluias and Sequences for the Sundays and principal feasts of the year; also the Vespers and many of the Breviary hymns, all in Gregorian notation. This is but a single example of the growing interest in Plain Chant. We find the modern school of composers taking their inspiration, to a large extent, from the long, undulating line of the Gregorian melodies. The formalism and inelasticity of our two modern scales, the major and the minor, are driving them to study the Gregorian modes with their variety, their freshness and spontaneity, and their emotional subtlety. But, above all, the mystic element in Plain Chant seems to make a potent appeal in a world where materialism starves the soul of the artist even as that of the Saint.

Some of the most beautiful performances of Gregorian music to be heard in this country have been given in late years at the little town of Medford, near Boston, by a non-Catholic, no less a light in the musical world than Loeffler, one of the most distinguished of the modern school of composers of which Caesar Frank might be said to be the master. Loeffler has always been a great student and lover of Plain Chant. When he settled at Medford a few years ago he conceived the idea of forming a boy choir and training them in the Gregorian modes and rhythm. He offered their services with his own to the parish priest, and for the past two years has prepared a high Mass for each of the principal feasts of the year, giving the full liturgy in pure Gregorian music, with a perfection of art and a depth of understanding and reverence which would be hard to surpass. The little church at Medford has become an artistic Mecca for the musical public of Boston, and three times a year Loeffler has been compelled to give a concert with his choir boys, the proceeds of which have gone to support the little church. He spent last summer at the Benedictine monastery of Maria Laach in order to reap the fruit of the researches of its inmates and impregnate himself to the full with the flavor of the art he loved. Nor does this love confine itself to the mere value of the music as music. Like all true artists he has penetrated beneath the surface and is growing to understand and revere that which the music expresses. A few days ago, as he was playing an accompaniment by Vincent d'Indy to the Introit for Easter, he stopped to exclaim: "Ah, how wonderfully that music expresses what the text can but vaguely suggest! Those serious, pensive Alleluias after each phrase bring before us so clearly the great price at which our redemption was purchased."

There has been no more striking instance in late years of the apostolic power of music than the conversion of Huysmans. Here was a soul leading a life not of indifference only but of sin. He describes in his great book, "En Route," the irresistible charm which Gregorian Chant began to exercise upon him, and how he used to frequent the churches where it could be heard. Drawn by its deep spiritual beauty he began to analyze and finally to understand the spirit that gave it birth. Then he became disgusted with the life he was leading and indeed, in his bitterness, with all existence, "but stronger even than his distaste for life was his love of art, and the power of this irresistible love was at last to draw him back to God." He attended the office for Holy Week with its profound symbolism, and was deeply moved. "Grace seemed to be reaching him through the eloquent splendor of the liturgy, through the veiled sorrow of the voices, and he would leave these services exhausted in body but with his temptations against faith vanishing." To this artist's soul "the true proof of Catholicism could be found in the art to which it had given birth: The art of the Primitives in painting and sculpture, of the Mystics in poetry and prose, the Roman and Gothic in architecture, Plain Chant in music; and all these separate flames blazing, as it were, from a common centre, lighting a single altar, gave expression to a group of thoughts unique in character: reverence, adoration, service, that service which lays bare before the great Giver His own gifts—borrowed but kept immaculate—reflected in the souls of His creatures as in a faithful mirror. . . . This art, nourished by the Church, seemed to reach out to the very threshold of eternity and to God. . . ." At last one day, after listening to the *Credo* in Plain Chant, "he felt lifted out of himself and kept repeating over and over again: 'Can it be possible that a Faith which has created this musical certitude should be untrue in itself?'" During this crisis in his life, while his soul was wavering between the new beauty which he vaguely understood and loved, and the old way of living which held him as in a vise, one of his friends induced him to make a Retreat.

At a Trappist monastery near Paris this lover of the mystic element in art and literature came in contact for the first time with the life of mysticism. Here was the very spirit which he had so often tasted and relished in the great Mystics of the past, in Saint Teresa and Saint John of the Cross, in Ruysbroek and Saint Denys the Areopagite, in Saint Catherine of Genoa and the rest: here it was enacted before his very eyes, translated into real life. It made a profound impression upon him and before the end of the Retreat the prodigal had returned to his Father's House. What astonished many people at the time was the fact that Huysmans' return proved to be no mere emotional conversion but a true regeneration of the whole man. He remained an ardent practising Catholic during the remaining years of his life, using his pen to extol the glories of the Church and of her art, that great winner of souls.

Is it strange that music should speak so plain a language, or that the Holy Ghost should choose this medium for approaching certain souls? To the writer it has always seemed quite natural, almost a deduction, indeed, from the fact that the Church has made music a part of her liturgical functions. Moreover, when the music that charms and converts souls is the very music of the liturgy itself, bone of its bone and flesh of its flesh, then in a true sense it is the very voice of the Church that speaks, and shares directly in the divine efficacy. On the other hand, how important it is that our music should be kept immaculate and should reflect the true spirit of Catholic prayer "as in a faithful mirror."

J. B. W.

ECONOMICS

"Consols. 78½, the lowest quotation in eighty years." Consols, as our readers know, is the name used for the largest part of the British national debt. It is an abbreviation of Consolidated Annuities, a term introduced in 1751, when various debts at various rates of interest were brought into one definite form. The British public, accustomed for many years to see consols almost stationary at about par, has been agitated for some time over their persistent fall. Shareholders in financial corporations which invested their reserves largely in consols are not pleased at hearing in every general meeting that large sums, which otherwise could have been distributed, have been appropriated to write off depreciation in consols. The recent failure of the Birkbeck Bank, due to this depreciation, which it could not write off, has made the agitation acute, and the public is clamoring to know why consols have fallen.

It must be noted that consols, for many years a 3 per cent. stock, were reduced in 1887 to a 2½, and in 1903 became a 2½ per cent. stock. Nevertheless this does not reassure the British public, for as a 2½ per cent. stock they have stood at 113, and as a 2½ per cent. at over 92. Again, compared with other European stocks, consols stand high, only French stock equalling them. German 3 per cents are quoted at 82; to equal consols, they should be 93½. Russian 4's are at 97; Spanish 4's at 94½; Hungarian 4's at 94½; to equal consols they should be at 125. Neither does this console the British public, which has grown up in the belief that revolution and its consequence, a variable credit, is the lot assigned by a wise Providence to the continental nations of Europe, and that the same Providence has decreed the perfect stability of the British constitution and British consols.

Here we see a reason, generally unnoticed, of the depreciation of consols. The world is losing confidence in the British constitution and the British empire. The British people is pulling the constitution to pieces. It may make a better one; but in the meantime it must pay the price. Revolution, once almost unthinkable for England, is now as much taken into account in dealing with its stocks, as in dealing with those of any other European power. As for the Empire, British fatuity may imagine that England could survive it as the first commercial nation of the world; but other people see differently, and the probability of a general break up of the Empire at no distant date, which British statesmen seem to be working for, has its effect on British credit. This view of the matter is confirmed by the fact that while British stock is falling steadily, other stock, notably German, tends to rise.

Another cause of depreciation is the amount of the national and imperial debt. The national debt of Great Britain is about 800 million pounds. Since the establishment of local government by county councils, they have contracted debts amounting to about 500 million pounds, so that the total British debt is in round figures 1,300 million pounds. The Indian debt is about 225 millions, and the colonial, growing prodigiously, 130 millions sterling. A nation may be rich, but there is a limit to its borrowing power.

The Unionists are trying to make Lloyd George's financial policy responsible for the constant decline of British credit. This may be good politics; and there is no doubt that the policy of the Government has its share in the matter. The Boer War started the decline; naval expenditure helped it: but what about its persistence? The fundamental reasons are those we have assigned.

H. W.

PULPIT, PRESS AND PLATFORM

The following is the text of the Pontifical Letter on the Madrid Eucharistic Congress sent by the Pope to Cardinal Aguirre, Archbishop of Toledo:

Beloved Son, Health and the Apostolic Blessing.

With the deepest satisfaction We learn that the Catholics who are shortly to gather in Madrid from all parts of the world, to celebrate the solemn Eucharistic Congress over which you are to preside as Our Legate, are very numerous; and when We remember the zeal for religion and the faith which characterizes especially your own people, We find it easy to realize that honors of singular magnificence are being prepared among you for the Most August Sacrament.

In truth, if it be unfitting that the Spanish people be excelled by any other in aught appertaining to the Catholic profession, it were most unfitting of all that they should ever be excelled in the cult of Our Lord dwelling with us under the mystic veils, for it is the glory of Spain to have produced that Paschalis Baylon who, because of his striking zeal on behalf of this Sacrament, has been given as the heavenly patron of Eucharistic Leagues and sodalities.

We wish for you that the gathering may shine forth not only by the great numbers who take part in it and by the splendor of its ceremonies, but also and above all by the abundance of its fruits. For all your aims should be centred on that which forms the chief object of Our cares and thoughts: the bringing of men to a better knowledge and love of Jesus Christ and a closer communion with Him. You yourselves understand that all things are contained in the devout and religious communication of the life-giving Sacrament, and that for this reason it is of prime necessity that the frequent and so also the daily use of the Eucharist should thrive among Christians, and not merely among adults, but among all who have attained the use of reason.

You will have before your minds, therefore, first of all, the principal propositions regarding this matter which are contained in recent acts of the Apostolic See, viz., the Encyclical *Mirae caritatis* of Our illustrious Predecessor, and Our two Decrees *Sacra Tridentina Synodus* and *Quam Singulari*, so that you may consider the best means for giving them the fullest and most happy effect throughout the whole Catholic world. Moreover, it will be for your zeal and piety to propagate more and more widely all the means that have been providentially instituted for promoting devotion to the Eucharist. We greatly approve the custom that has grown up in many places of allowing no Sunday or Feast-day to pass without having Benediction of the

Blessed Sacrament for the congregation in all the churches and public oratories served by the clergy of both branches; and We would have it known that We greatly desire to see this custom introduced in other dioceses. You will also be doing something very pleasing to Us if you promote by all means in your power frequent salutations, perpetual adorations, solemn supplications to the Hidden God.

But chiefly turn your attention to a matter which no worshipper of the Divine Eucharist, duly solicitous for the eternal salvation of his brethren, has ever neglected. It is known to be a thing of too common occurrence that, on account of a false conception of humanity and kindness, a very ill service is done to the dying by not calling the priest until the last torpor of the senses has blunted the mind towards external things. Thus Christians are seen to pass away without being strengthened by the Body of Christ, the only viaticum for the heavenly country. Strive, therefore, with the utmost zeal to uproot this pernicious evil and insist with the people on this precept of true charity that those great aids to a better life be administered as soon as possible to those who are lying dangerously ill.

Finally, We heartily beseech the gifts of divine grace for your deliberations and undertakings, and as a pledge thereof and a token of Our special affection, We bestow the Apostolic Blessing most lovingly in the Lord on you Beloved Son and on all who take part in the Congress.

Given at Rome, at St. Peter's, June 5, 1911, in the eighth year of Our Pontificate.

PIUS PP. X.

SCIENCE

The varying velocity of earth tremors passing through the interior has led Professor Wiechert, of Göttingen, to the opinion that the earth consists of a central core of iron or steel, about 5,800 miles in diameter, enclosed in a stony shell 930 miles in thickness. Between the outer solid rim and the inner rock layer, covering the metallic core, he thinks there is a liquid or plastic material envelope, a trifle less than twenty miles below the earth's surface.

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Statistics show that soils strongly acid are more or less sterile. This acidity, in part attributable to natural causes, is greatly increased by the use of commercial fertilizers; and students of agriculture realize the need of a reliable method for its quantitative determination. Chemical methods have been tried and found inadequate. Dr. Lipman, of Rutgers College, has suggested another and a novel test, based on certain bacteriological reactions. It is well known that the development of bacteria in culture mediums is affected by acidulation. When

a certain point is reached this development is either retarded or stopped. If, then, to a neutral medium increasing quantities of acid soil be added, a point will finally be reached when the acid of the soil would prevent further organism development. The quantity of acid in the soil is determined by comparison with a series of mediums of varying reaction. It is stated that the preliminary tests have shown this method far more reliable than chemical methods. Accumulated data only can establish its absolute practicability.

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Japanese engineers are using volcanic ash in combination with Portland cement. The mixture, they claim, is particularly valuable for work submerged in saline waters. Besides, the combination is possessed of a greater tensile strength than ordinary cement and is far more dense. It is also more resistant to the percolation of water. If these claims prove true, they will mean much for those countries where such ashes abound.

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The experiments of Professors Hart and Peterson, of the University of Wisconsin, show that sulphur in soils, hitherto considered of little importance, affects their fertility considerably, and that, on account of improper agricultural methods, it is being rapidly exhausted. These experimenters also indicate that the failure to recognize the rôle this element plays, as compared with phosphorus and nitrogen, in benefiting the soil was due to inaccurate determinations of the soil's sulphur contents. Continuous cultivation, with insufficient fertilization, results in a heavy loss of sulphur. This loss, together with that due to drainage and the low original contents of soil, cannot be compensated for by atmospheric deposits. Quantitative tests show that one hundred normal crops of barley will exhaust the necessary sulphur of eight inches of normal soil. The fact that the subsoil has a low sulphur content indicates that the capillary water cannot supply much sulphur to the surface. The conclusion is that it is necessary to apply fertilizers rich in sulphur.

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In an attempt to diminish the death-rate from sunstroke in the tropics, the United States Army, on the assumption that heat prostrations are attributable more to the chemical than to the heat rays, has been carrying on a series of experiments with clothing lined with or made of a fabric of material which does not transmit these harmful rays. Captain Phalen, U. S. A., reports from the Philippines that his experience with orange-red underwear, a supposed absorber of chemical rays, has shown no beneficial effect whatever. On the contrary, it added to the burden of the heat of the system. He concludes by

stating that white and khaki clothing quite sufficiently exclude these troublesome rays.

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The operation of the South Dakotan amblygonite mines has, during the past two years, reduced the price of lithium carbonate two hundred per cent. This compound is used extensively in storage batteries, in fireworks and in medicine.

F. TONDORF, S.J.

ECCLESIASTICAL ITEMS

A study made for the Eucharistic Congress at Madrid has brought out the interesting fact that the senior parish priest in active service in Spain is the Rev. Saturnino García y González, Pastor of Menaza, in the diocese of Burgos. He is now in his eighty-fifth year. After his ordination, he was sent as assistant to Menaza. Having served in that capacity for ten years, he became parish priest on March 5, 1851, and is still at his post. His priestly career of seventy years has been spent in one and the same parish, truly a rare, though not an unprecedented record.

The senior parish priest in point of years is the Rev. Sebastián de la Puente, of the diocese of Santander. He was born on October 13, 1811, and therefore is within a few months of his hundredth birthday. His first appointment was that of assistant in his native parish, of which he became pastor in 1841. He still holds the title of parish priest, but is relieved from all care and responsibility on account of his great age. He celebrates holy Mass, and recites the Divine Office daily; on pleasant days he enjoys a stroll, and occasionally even goes out on horseback.

Ireland was strongly represented at the Eucharistic Congress at Madrid and the papers read by the Irish delegates were among the most important assigned to the foreign sections. A remarkable incident occurred at the meeting of the Irish Section, July 4, when Dr. O'Doherty, late rector of Salamanca and Bishop-Elect of Zamboanga, the Philippines, read a paper on the Irish College of Salamanca, showing how it helped to maintain the continuity of the Eucharistic Sacrifice in Ireland during the dark days of persecution. On either side of him were sitting two distinguished general officers, and at the close of his lecture he introduced them as The O'Neill and The O'Donnell, lineal descendants of the princes of Tyrone and Tyrconnell, who made the last fight for Irish Catholic liberty. Priests, ladies and gentlemen rose to their feet and the hall resounded with Irish cheers. O'Donnell, Duke of Tetuan, assured his "old compatriots" of his inherited undying love for Ireland, the Catholic faith and the Irish people. Their blood was in his veins and he and his children, as his

forefathers had done, would ever cherish this love in their heart of hearts. The O'Neill recalled Ireland's struggles for the faith. The traditions of his fathers were handed down to him, and though in the lapse of ages they had become sons of Spain, he and The O'Donnell were Catholics first of all, and were proud to call themselves Irishmen. All the visitors were introduced to the two Irish princes and their families, and a body of priests sang "O'Donnell Aboo." Members of the Young Men's Spanish Catholic League responded with "The March of O'Donnell," one of the national songs of Spain.

The annual convention of the Pennsylvania State Federation of German Catholic Societies came to a close with the celebration of Solemn High Mass on July 11. All the delegates attended in a body. At the business meeting it was shown that the 275 societies included in the federation have 18,000 members, a large increase. Twenty-eight societies were organized during the year. Johnstown was chosen for the next annual meeting and Allentown for the convention in 1913. The resolutions adopted declare for: Fidelity to the Holy See and the Church authorities; higher purposes in the societies; support of the Catholic press; indissolubility of the marriage tie; religious training for the young; sympathy and legitimate efforts to better the condition of the working classes; condemnation of immoral plays and literature; perpetuation of the language of the Fatherland; strong opposition to the use of stimulants; pride in American citizenship.

The following is the official call for the coming convention of the American Federation of Catholic Societies:

The Tenth National Convention of the American Federation of Catholic Societies will be held in Columbus, Ohio, on August 20 to 23. The aim of Federation is Catholic unity. With a united Catholic laity the interests of our Church and our people will be safeguarded. The hope of Federation is for an exalted Catholic citizenship, which shall contribute to the prosperity of the land we love and to the perpetuity of our republican institutions.

We appeal to every National Catholic organization, Diocesan, State and County Federation to send representatives to the coming convention. Parish delegates, associate membership promoters, and representatives from individual societies where Federation is not organized will be welcomed. We request the bishops and priests of the country to attend the convention in person or to urge representative laymen to do so. Leo XIII and Pius X have approved and blessed the work of Federation. In order to secure the permanency of Federation we invite all Cath-

olics to become Associate Members thereof.

The Right Rev. Bishop Hartley, of Columbus, is a stalwart friend of Federation. We appeal to the Catholics of the United States, by their attendance, to aid in making the convention a success, so that the good Bishop may not be disappointed. The local committee has been active for several months in preparing for the reception of delegates, who will receive a most cordial welcome in the State capital of Ohio.

As the convention this year will be held at a central point, we look forward to the largest attendance in the history of Federation. Arrange your vacation so that you may participate in the great movement, which has for its shibboleth, "God and Country." Come to Columbus on August 20.

EDWARD FEENEY,
National President.

ANTHONY MATRE,
National Secretary.

The Catholic Laymen's League for Retreats and Social Studies will take title to its property, Fox Hill Villa, near Fort Wadsworth, Staten Island, on July 27. The first retreat will be held there Aug. 11-14. Meanwhile a moderate sum of money is being expended on the house, a very large one, so that it will accommodate forty to fifty guests. Lack of funds prevents some other improvements, but the place is most attractive as it is. The Social Studies classes will, it is announced, begin about October 15. An outline of the courses is now in preparation and will be issued by September 1. It is now planned that these studies will be conducted in the rooms of the Fordham University Law School. These rooms are to be changed from the present Vesey street address to new and larger quarters in Nassau street.

So far as the projectors know, this Laymen's League and its work are the first things of their type in this country. The Fox Hill site is not simply for New York City, nor is its accommodation exclusively for Catholic men. It is for the entire eastern part of the country, and the project has received the cordial approval of the authorities of the Brooklyn and Trenton dioceses as well as of New York. In retreats held on Keyser Island, Protestant laymen have taken part, and they are to be invited to the new Staten Island site.

The *Sacred Heart Review* devotes a page to a description of St. Margaret's Hospital, the latest addition to the many charities for which Boston is noted. The new hospital is the gift to the Boston archdiocese in memory of their mother, of the Rev. Peter Ronan, Pastor of St. Peter's Church, Dorchester, and the late Rev. Michael

Ronan, of Lowell. The hospital is open chiefly to maternity cases, but a limited number of surgical cases, such as appendicitis and the like, according as there may be room and conveniences for them, will be received. A special feature of the new hospital is the establishment of an "open staff," which allows each patient to have the services of her own family physician, and which also extends to any physician in good standing the privilege of caring for his own surgical or maternity cases.

Bishop-elect Joseph Patrick Lynch, of Dallas, Texas, was consecrated, July 12, in Dallas Cathedral, by Archbishop Blenk of New Orleans, assisted by Bishop Gallagher of Galveston and Bishop Morris of Little Rock. Very Rev. Michael F. Ryan, President of Kenrick Seminary, St. Louis, delivered the sermon. The civic officials and citizens of all denominations attended the functions and otherwise paid special tribute of respect to the newly consecrated prelate. An account of Bishop Lynch's career was published in AMERICA, March 11, the time of his appointment to succeed the late Bishop Dunne.

The promising outlook for the Church in Korea and the vast extent of that missionary field have impelled the Holy Father to create a new Vicariate Apostolic in the southern portion. The new division will embrace the civil prefectures of Kieng-Syang and Tiyen-la, and will henceforth be known as the Vicariate-Apostolic of Tai-Kou, the name of one of the cities in the south. The remaining territory will be known as the Vicariate-Apostolic of Seoul, which will be in charge of the former Vicar Apostolic of Korea, Mgr. Gustave Mutel, appointed by the Holy See in 1890. The new territory, like the rest of Korea, will be under the Fathers of the Foreign Mission of Paris, in recognition of their heroic labors and sacrifice during the eighty years of its missionary history. In 1866 the Christians of Korea numbered 25,000, who were ministered to by two bishops and ten missionaries. A terrible persecution then broke out; the two bishops and seven missionaries were taken and executed; numbers of the laity also suffered martyrdom, while others perished of hunger and distress in the mountains. The process, or formal declaration, of the martyrdom of the two bishops, of the seven missionaries, and of twenty of the principal Christians, was sent to the Congregation of Rites in 1901. The following statistics show the state of the missions in Korea in 1907: 1 bishop; 46 French missionaries; 10 Korean priests; 11 French Sisters; 41 Korean Sisters; 72 schools for boys, with 1,014 pupils; 5 schools for girls, with 191 pupils; 2 orphanages, with 28 boys and 261 girls; 379 orphans placed in families; 2 pharmacies;

1 seminary, with 22 preparatory students and 9 theological students; 48 churches or chapels; 48 districts; 931 Christian parishes; 63,340 baptized Christians, and 5,503 catechumens under instruction.

PERSONAL.

Dr. O'Dwyer, Bishop of Limerick, celebrated the Silver Jubilee of his Episcopate, June 29. At his request there was no public celebration, but all the corporate and educational bodies of the diocese sent him resolutions of congratulation. Born in Holycross, Tipperary, 1842, and educated in the Jesuit College, Limerick, and at Maynooth, Dr. O'Dwyer was a curate in Limerick when he was elected Bishop in 1886. He was never afraid to stigmatize actions and policies which he deemed injurious, but his zeal and ability as a churchman and educationalist, and his strong defence at critical times of Ireland's social and political rights have won him the respect of all classes and the affection of his people. His public addresses and trenchant articles in magazines and journals advocating a University for Catholics, and his evidence before the parliamentary commission had much influence in securing the Irish National University. In a Lenten Pastoral he urged, on Catholic grounds, the restoration of the Gaelic language and ideals, and he issued last year one of the most convincing expositions of the necessity for self-government, and, as a means thereto, of a party united in action and supported by the people.

Archbishops Quigley, Ireland, Messmer, and Glennon, with Bishop Schrembs of Grand Rapids, Rev. Julius E. De Vos, President of the Catholic Colonization Society, and a number of Western priests interested in colonization projects, met in Chicago on July 11 to inaugurate the recently formed Catholic Colonization Society of the United States.

"A national association such as we are working out is necessary because emigration affects every class of society," said Archbishop Messmer, in explanation of the meeting, "the workman as well as the professional man, the men working in factories as well as those upon the farms. It is a national movement, and will be conducted systematically in every diocese throughout this great country. It will be a potent factor in checking Socialism; it will eliminate evils which now confront many who come to our shores, and will have the cooperation of Catholic laymen as well as clergy."

"We are here," added Archbishop Glennon, "to work out a concrete plan of nation-wide Catholic colonizations. The colonization movement is not a land agency scheme or a speculative proposition.

Thousands of Catholics of the Latin and Slavonic nations come yearly to our shores from the most civilized agricultural regions in Europe. Our plan is to have them go directly to agricultural settlements instead of settling down in congested and crowded cities."

As a result of this meeting, the projectors announce, the business of building colonies throughout the United States along the lines laid down by the organization will soon begin and proceed as fast as the land can be examined and passed upon by agents of the Society and contracts drawn up and signed by the parties interested.

In the contracts made with the land companies provision will be made for church, house, school and sisters' residence, ground for cemetery, means for the support of a priest in charge of colony, and the covering of the expenses of the operation of the Society itself.

Opportunities will soon be afforded for the incoming Catholics to the United States, as well as for those already here and who wish to move from one place to another, to take up farm land and engage in agricultural industries, to find fruitful homes in all sections of the country. Varieties of soils, products and climates will be offered to suit the various people who form the colonies, the size of farms varying according to ability to purchase and the needs and requirements of those engaged in the industry of farming.

The best possible terms will be secured for the buyers of land, and with good soil, pure water, profitable products, sound title to land, church accommodations, school facilities and market conveniences, no one should be afraid to undertake the work of farming in a Catholic colony. Provision will be made in every colony for 100 families and 100 farms. The offices of the Society are at 314-315 The Temple Building, Chicago.

OBITUARY

The Marquis Charles J. de Bouthillier-Chauvigny died in Boston, July 8, aged fifty-four. About a year ago he was invited to give a lecture or conversazione at Harvard, where he made so favorable an impression that he was offered the position of lecturer on French history. Before accepting the offer he let it be understood that he would lecture from the Catholic viewpoint, which he held to be the only true one. President Lowell declared that he wished only the truth of history to be taught and with this understanding the position was accepted. The Marquis was a daily communicant. He was well known in Canada, where for 22 years he lectured on literature, French history, politics and educational subjects.